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Living at Our Best

TEACHER'S MANUAL

By
MABEL HILL

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INTRODUCTION

THE following lessons have been developed with a twofold aim in mind.

Everyday living is of necessity the experience of every member of society. There usually arrives a consciousness of one's relation to society for boys and girls somewhere between the ages of twelve and fourteen; a realization that life brings experiences to them not only from within the home and the school but from growing relationships with the community.

It is desirable that this conscious relationship with society should be so presented to our young boys and young girls of early adolescent age that their interests shall be aroused, and their desires stirred to assist in the community life which offers opportunities in which even the youngest members may share.

We hope, however, to bring before the members of the class a deeper relationship in the experience of everyday living, and wish so to present the Gospels' challenge of the actual "Kingdom of God" that the students shall be convinced that when one is living at his best he is a Christian citizen, trying in his finite way to do the work which the Son of God prophesied should be carried on by his disciples.

During the last two thousand years men and women have tried to live lives of Christian virtue, and poets and essayists have set before them stirring religious literature. We have, therefore, added quotations and excerpts from authors whose inspiration, we believe, is only secondary to that of the Bible. And we have challenged discussion by adding to the lessons groups of questions which should stimulate much informal and, we hope, happy conversation in the hour of recitation.

The Aim of the Course

Our text is divided into three parts. We have chosen the old expression "Health, Wealth, and Happiness" not only because it sums up in brief form that for which man has labored since time began, but because at the present moment these special topics are in the lime-light. Public health has gone so far that physicians and psychologists are working together for health of body and mind and spirit. Moreover, the brilliant economists in our universities have reached the conclusion that wealth includes time and opportunity as well as money. And perhaps the most far-reaching social psychology of the present century is the fact that ultimate happiness is based upon conformity to law and service.

Living at Our Best is no easy task: while each lesson is presented in very simple language, with the discussion of very simple daily acts, the aim is so to present Christ's social message to these young boys and girls that they will understand his words of advice and his philosophy of life. This task, we say, is not an easy one. It will take consecration and reverence to teach a course the culmination of which is to lead boys and girls into a passionate desire to follow the leadership of the Master.

And we believe that "Faith without works is of no avail." The year's study will be worse than no study if at the end we do not see the boys and girls steadily becoming more interested in the kingdom of God and making an effort to partake in social service as an expression of that interest. Living at Our Best should mean a text which not only inspires but works out practical applied Christianity.

Subject Matter of the Course

The chapter titles of the three parts enumerated in the Table of Contents have been chosen with the desire to catch the mind of the students. Behind the titles lie the great subjects of meeting obligations, reasonable service, obedience, courage, conscientiousness, purity, loyalty, lovingness, forgiveness, and sacrifice. These are subjects which the teacher may amplify at her discretion. They lie between the lines of the anecdote and the quotation. Purposely they have not been thrust upon the boys and girls. The teacher is supposed to be so trained either by education or experience that any little homily upon these great subjects will come from her heart, "for out of the heart are the issues of life." The teacher, moreover, will be a student of the Bible, and biblical and historical references which are simply touched upon in the text she will without doubt introduce at the psychological moment.

We ask of the capable teacher that she *read the whole text of Living at Our Best before undertaking to teach the lessons.* Having gathered a running idea of what the authors have presented, we believe that an effort on her part to become an expert on the subject of health, wealth, and happiness is most important. It will be wise for the teacher to obtain from the United States Bureau of Education, Washington, D. C., and also from the Bureau of Home Economics in the Department of Agriculture, the many pamphlets which these bureaus have published in connection with health both physical and mental, and the particularly helpful pamphlets in connection with Home Economics.

The list of books in the Appendix will help in developing the ideas of happiness and social service.

Materials and Equipment

The class should be provided with Bibles (American Standard Revised Version), notebooks, pens, paste, and a map of the town in which they live. This map may be built up and developed as various members of the class bring in subjects for discussion suggested by the Study Topics. For instance, when we ask the pupils to name the men and women they know in their community who are carrying on the wonderful work begun by Jesus in his cures of blindness and deafness there should be marked on the map of the community or the city the hospitals or the homes for incurables or the headquarters for the district nurses, and so on, emphasizing as far as possible the actual life of the community which is Christlike.

The class may make collections of pictures not only illustrating the people and the buildings that portray the ideas set forth in this text but views which will illustrate also the life of Christ and the surroundings which were daily before his eyes. The city of Nazareth, so full of trade and commercial enterprise, with the coming of the camels from the desert to meet the traders from the far West, was a city like unto our cities. "Can any good come out of Nazareth?" was said in the days of Jesus Christ. "Can any good come out of our own community?" is the challenge of the twentieth century. It will interest the class to collect from newspapers and magazines pictures of this Eastern world, this Jewish environment, and compare with pictures of some modern cities.

SEMINARY

CHAPTER I

GROWING UP

THE teacher at the outset should appeal to the members of the class by assuring them that from now on they are to be taken seriously—that at their age the teacher believes that the growth of body and mind which has developed so rapidly in the past year or two makes it possible to discuss the experiences of living together in the community. The text says that "Your increased stature is making you 'safe for the world' because, with your increased strength has come a self-control that makes it comfortable and enjoyable to live with you."

Aim.—In other words, the teacher takes the class into her confidence. If it seems wise the teacher will read the brief story which is told of the Boyhood of Jesus, when he too was twelve. The story is told farther along in the text, but there is no reason why the teacher should not use it at this particular moment when she is encouraging her pupils to meet their obligations to make a study of everyday living, just as did the boy Jesus when he went in to the Temple to talk of his own personal obligations to his heavenly Father.

The teacher should emphasize far more vividly than the authors this period when one grows so fast both physically and mentally that not only one cannot have but a single suit of clothes at a time, but even storybooks are thrown aside for new and older stories, because of our changing

interests. This "Growing Up" can be made very fascinating, and the pupils can return to their homes after the first chapter has been presented in *Living at Our Best* with a feeling that they too, like Jesus, may "increase in wisdom and stature and in favor with God and man."

Centers of stress.—The purpose of this first chapter centers in the thought that by the time we are twelve years of age we should be subject to our conscience, and that though a boy or girl of twelve or thirteen is still very young, with the old poet Ben Jonson we can say:

> "In small proportions we just beauty see;
> And in short measures life may perfect be."

This chapter will probably be taught too early for the football games, but football heroes and basketball heroines are well known in the public schools and throughout the community. It will be possible, therefore, to follow up this discussion with examples until the teacher has established sufficient interest.

"Taking care of yourself" is another thought which needs discussion; and "The ability to talk like a gentleman," or like a lady for that matter. Here, again, the more informal and frank the discussion, the more able we are to lodge in the mind of a class the thought that responsibility for finer and stronger daily living is part of the responsibility of growing up. Then, again, on page 18, the question of "becoming subject to" is another topic which needs much elaboration. Sharing in the family hospitality as a social obligation may be altogether new to many members of the class. The teacher has a splendid opportunity at this point to emphasize the matter of courtesy and social culture.

Procedure.—If the members of the class each have a textbook, this opening chapter may well be read aloud by the different members of the class. Especially if the books have but just been given out and there has been no time for study. The paragraphs may be broken in order that discussion may take place where a sentence challenges question and answer. It might be of advantage for the teacher to read the whole of such a paragraph aloud first and then have it reread in parts by the boys and girls with immediate discussion taking place. For instance, "A *lithe* body":—at once this gives an opportunity for the class to discuss some splendid leader on the football team who is not so big and strong physically as an opponent, but whose wit and daring and very "liveness" itself has made him a success.

Application.—Our ten Study Topics following the memory quotation open up different avenues for discussion. After the topics have been thoroughly gone over, the relationship between the text and the topics of the chapter will not only be seen, but, in a measure, the application of both text and topics will be better understood. The class will be able to examine themselves individually and note whether, in the last year or two, they, like their Master, Jesus Christ, when a boy of twelve, "increased in wisdom and stature," and are themselves in favor with God and man.

Activities.—We would suggest that notebooks be kept throughout the year. Very brief answers to the Study Topics should be written down in the notebooks for each chapter. Where it is necessary to look up references, the answer should be placed in the notebook. In this particular chapter the

notebook should contain a brief definition of why Napoleon is counted a man worthy of discussion; why Alexander's conquest was not as important as Homer's "Iliad"; where Tufts College is situated; who Barnum was; who Ben Jonson was; and the meanings of any words which are used in the text which need further explanation.

Assignment.—Have the next lesson in your mind and decide just the best use to be made of its points, and how your class can be led to study the lesson and prepare to discuss its topics. Assignments may be made for looking up instances of heroic struggles for health and vigor, the cost of sickness, etc. *Every* lesson should have its special, detailed *motivated* assignment, such as will bring cooperative effort to master and apply.

Books for Reference

The Life and Words of Christ, Geikie. D. Appleton & Company.

A People's Life of Christ, Patterson-Smyth. Fleming H. Revell Company.

Jesus Our Standard, Horne. The Abingdon Press.

CHAPTER II

THE WILL TO BE WELL

THE appeal of this chapter is to a better understanding of physical health; to challenge the class to feel the force of Saint Paul's words quoted in the text, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."

Aim.—The aim of this chapter is to show that we must become physically fit when young in order to make good as we grow older; and to lead to the present practice of physical fitness. The teacher should emphasize Wordsworth's lines, "The child is father of the man."

Because of space it has been impossible to give in detail the story of Roosevelt's boyhood and the way he outgrew his semi-invalidism. If possible for the teacher to have access to a life of Roosevelt, it would be well for her to give (or have some pupil give) in detail more facts concerning the ambitious boy, the boy who "willed to be a strong man," and the way in which he accomplished his purpose.

Centers of stress.—After emphasizing the story of Roosevelt comes the challenge to the boys and girls themselves. Much discussion may follow the brief paragraph "Be Strong." A third center of stress is the statement that throughout the cen-

turies it has been almost impossible for any artist of any nation to portray the child Jesus or the man who was our Master in such a fashion that we shall see in the picture some one who was holy and acceptable unto God. This picture of Jesus which has been attempted over and over again always ends in disappointment because we know the artists have been unable to portray the ever-increasing strength and power of the Christ.

So, too, the older we grow the more we realize the importance of health and our obligation to society to prevent ill-health through knowledge of disease, prevention of disease and ideals of right physical living.

The questions on "Save on Repairs" are worth taking up in detail, especially the thought of how much we may spend for other things if we save the cost of doctors', druggists', hospitals', and nurses' bills.

Procedure.—Having discussed the main text of Chapter II while reading it informally aloud to the class, it will be possible to take the memory quotation as a basis upon which we may work. In the first verse we can discuss the "powers of darkness," which are indifference and ignorance in regard to disease, as well as vice. Then, too, we can take the second verse and build up a list of the methods which we ourselves and the people of the community constantly use to overcome the powers of darkness which wage around our steps. It is important for the pupils to realize that all this effort to be well, this effort to keep fit as a reasonable service to one's fellow men and to one's God, has been made possible in the Christian world through the strength which really comes by the

Holy Spirit, and by the example of Jesus Christ, who overcame temptation and crucified the flesh in order that his spirit might be free.

Application.—The fifteen Study Topics suggest so many tests for the body and its members that "the will to be well" finds its application in the answers to each one of the questions.

Activity.—The Study Topics will be answered in the notebooks. Also the points made under the memory quotation may be placed in the notebooks, if the lists are satisfactorily made out during recitation.

The notebook should also contain if possible a brief story of Roosevelt. Possibly one pupil can bring in the material and dictate to the other members of the class that which is most important to be preserved as notes.

It may be worth while to add suggestions that have helped the older members of the family at home in keeping well. The father may have exercises (see Walter Camp's *Daily Dozen*). The mother may have exercises which help her; and even in the nursery there may be little exercises which the babies and younger brothers and sisters use to make them stronger and better fit. These suggestions may all be put into the notebook for further reference. While hearing them talked about in class is interesting, yet, if their interest is to be permanent, the notebook will save them for further reference. Plans may be made for individual projects by members of the class to practice such living as will favor physical fitness.

Assignment.—Look ahead and make your plans. *Expect* your class to prepare. Give definite directions and some individual assignments.

Books for Reference

Theodore Roosevelt: An Intimate Biography, Thayer. Houghton Mifflin Company.

Roosevelt's Religion, Reisner. The Abingdon Press.

Control of Body and Mind, Jewett. Ginn & Company.

CHAPTER III

HEADS AND HEELS

TENNYSON says: "Knowledge comes, but wisdom lingers." We may add that knowledge of physical health is a step forward, but until we have instruction which shall build up and strengthen our minds and souls, our knowledge of physical laws will not end in happiness.

Aim.—Our aim in this chapter of "Heads and Heels" is to engage the class in thinking concerning the training of their higher nature, both mental and moral, and here, as always, to *put into practice.*

Our text states that "He that heareth reproof getteth understanding" as well as, "He that refuseth instruction despiseth his own soul." This proverb, which would train us into finer and higher mental and moral habits, is what makes it possible for us to say with Browning, "The best is yet to be." Every day we are growing older and if only our heads equal our heels, our minds will be equally developing along with our bodies.

Centers of stress.—The text of this chapter offers much for discussion, not only in connection with the introductory paragraphs which lead up to the definition of "growth," which must be of two sorts in order that body and brain may make a perfect "team," but with the special suggestions introduced under the paragraph called "The school bell rings." The class is asked to picture the whole educational problem from the kindergarten through

the college and professional schools. Much time may be spent on this paragraph, and under application and activity the details may be explained. Again stress should be made (the greatest stress in fact) upon the obedience of Jesus Christ in that lovely Jewish home where he as a boy obeyed the laws of Moses both in his private life and public worship. A special topic should be given to a member of the class which might be called "Going to school in Nazareth." Geikie's *Life of Christ* pictures this daily routine most delightfully. Another special topic should be the whole poem entitled "The Law of the Jungle," by Kipling. Each member of the class should commit to memory the lines which are applicable to living together obediently for the good of "the pack."

Application.—Here, again, the Study Topics are very important. There are but twelve tests offered, but they should lead to a dozen more interesting mental and moral tests. Moreover, as we study these topics it would be well to see where the mental and the moral unite and where they are each separate habits with no special relationship to each other. The memory quotation, which contains philosophy for an older member of society, does hold within it a challenge of encouragement to youth. "Our times are in His hands," and the thought that though youth can show but half, if he trusts God and is never a coward, life will open up to him.

Activities.—The Study Topics are to be entered in notebooks. The poem may be explained or paraphrased into a little essay which will give courage to boys and girls. A summary of the two important topics may be entered in the notebook. Special personal lists of their own tests of their heels

and their heads may be entered in the notebook. The special quotation from Kipling may be copied also. Remember also that character grows by the expression, or putting into practice, of the virtues desired. Hence consider the possibility of planning with your class how to make definite personal use of the lessons taught by carrying them over into daily conduct.

Assignment.—The next lesson affords opportunity for definite assignment of some "good-neighbor" thinking, perhaps investigating, or the working out of projects or problems. Be sure to make a careful assignment of such work and activities as are best suited to your class and their environment.

Books for Reference

Law of the Jungle and Other Poems, Kipling. Doubleday, Page & Company.

Social Service and the Art of Healing, Cabot. Moffat, Yard & Company.

The Science of Mental Healing, Eaton. The Abingdon Press.

CHAPTER IV

HAVE A HEART

GROWING up and having a will to be well and making our head save our heels give us a fairly good working organization in which we may carry on our daily routine of duty and pleasure. But, after all, "out of the heart are the issues of life." If we weren't filled with love and sympathy at times for our fellow-men; if out of our hearts there came not a love of God and his Son, Jesus Christ, somehow or other physical health and mental and moral habits would lose their zest.

Aim.—Therefore the aim of this chapter is to bring before the pupils that you must think "of the good of your neighbor for your neighbor's sake," and thereby to make the boys and girls better neighbors here and now.

Above the noise of selfish strife and again in "haunts of wretchedness and need" we find a challenge. The author, Dr. Frank Mason North, from whom we quote, makes us realize that the voice of the Master is calling us into this larger activity of good will toward men, of peace on earth.

Centers of Stress.—The whole chapter finds its highest purpose in presenting the example of Jesus Christ in his life in the city and his life in the country. Whether he was at work in Nazareth as a young carpenter or in the fields searching for inspiration from God's creation, his heart was alive to the beauties of the lilies or the friendship of men and women.

Procedure.—The Study Topics are so closely related to the general text that it might be well to introduce the topics at the very time we are talking about the animals—the paragraphs at the outset of the lesson, omitting the fifth topic until we make a study of the Memory Quotation.

The paragraphs which dwell upon wild and tame animals will give rise to much discussion; and we believe it would be well for the teacher to allow many anecdotes to be told in class, in order that a more sensitive feeling both for wild animals and domestic pets may be created.

Where the lesson moves on into the higher levels under the title "Beyond Instinct," discussion does not enter in. This is where we believe the teacher should set forth even more fully than the text the beauty that surrounded Jesus and the miraculous way in which he felt that beauty, so inspiring .

Application.—Very likely the children belong to the Audubon Society, or they know something of the Society for the Prevention of Cruelty to Animals. Special topics of like nature may be assigned to different members of the class who have access to books in their homes and libraries. The world would be a better place to live in if boys and girls could be taught to treat animals more kindly; and if this kindness should be established, we feel quite sure kindness to human beings would follow. When the example of Jesus Christ is followed by every one as we come and go in our city life or wander out into the hillsides for rest, recreation, and inspiration, we shall be ready to do away with the cruelty of war between nations as well as arriving at the prophecy, "The wolf shall dwell with the lamb, . . . and a little child shall lead them."

Then will the text at the close of the chapter come true: Proverbs 3. 13.

Activities.—The Study Topics will be written in the notebooks. So, too, the special topics. The discussion of the poem should be set up in the notes. Pictures of Jerusalem and Nazareth might be brought into class by the teacher; and the pupils, if possible, might bring in famous pictures of animals, like Landseer's pictures of dogs. The prize story of "Black Beauty" may be referred to, and some child may be able to tell the story of Black Beauty, or at least portions of it. Other stories may be used to illuminate this particular chapter.

Assignment.—Keep up the practice of knowing your lesson a week ahead, and of planning how to make such assignment of work as will appeal to the sense of personal responsibility and class loyalty and pride. Remember that the pupils must do some independent, effective work for themselves if the course is to be a success for them.

Books for Reference

The Manhood of the Master, Fosdick. Association Press.

Red Cross Magazine. See Pool's *Index* for back numbers. Houghton Mifflin Company.

The Master, Johnston. The Abingdon Press.

CHAPTER V

THE DOCTOR-PREACHER

With John the Baptist as an example of a mighty preacher, the teacher may introduce in this chapter, "The Doctor-Preacher," something more concerning the mighty man whose pathetic figure in a coarse, hairy robe was seen wandering on the fastnesses of the hills or through the desolate wilderness of the Dead Sea in his lonely hours. As he said, he was "but a voice in the wilderness," seeking nothing for himself. There is something very tragic about John the Baptist which may be spoken of in passing. The contrast between the work accomplished by Jesus Christ and that attempted by John is very striking. John is never the central figure of the great story. He is the last of the long line of prophets in the story of Israel's past chronicles. He came to declare the divine will and to prophesy the coming of our Lord Jesus Christ.

The preparation of these two great figures in the drama of the first century was altogether different. Jesus Christ, who was to work with his fellow men and preach the gospel of the brotherhood of man, was brought up in a city full of temptations; whereas John the Baptist was a hermit in the wilderness, far from the noise and temptations of men. He denied himself all lawful comforts. He fasted and clothed himself in hair-cloth, feeding on the food of locusts and wild honey, and all the time that he meditated on the ancient prophets

or denounced the sins of the world, the flesh and the devil (which he knew existed throughout the great Roman Empire), he was dreaming of the kingdom of God which should be fulfilled when Emmanuel, the Wonderful, the Counsellor, should appear.

Aim.—The aim of this chapter is to show the students that Jesus Christ worked among people, just as we ourselves may work in our community with our neighbors. His first effort often had to take the form of curing some particular man of a bad disease in order that he might catch that man's attention and bring to him the gospel—bring to him the living reality that in our heavenly Father lies all healing and all blessedness.

Centers of stress.—Our first emphasis must lie in the realization that Jesus Christ did not come to destroy the law but to fulfill it. He was no revolutionist. The paragraph entitled "Learning to Live with Nature" explains in part what the authors wish to present; that all science is a kind of Christianity; that in order for us to get on with nature we must study nature's ways and *use* her mighty forces instead of fighting these mighty forces. Nature and the God of nature can be made our friends.

A second center of stress is the realization that always throughout ancient history the Jewish code of health has been the most important. The teacher of this chapter may well bring into class a "Life of Jesus" which shall contain a list of the laws for diet and cleanliness and for physical and moral health which all Jewish children were taught when they were no older than six years of age.

As a special topic, Longfellow's poem, "The Golden Legend," will give a picture of the little Jesus, the carpenter's son, studying in the schools of Nazareth.

Curiously enough, although the Greeks and Romans cared for beautiful bodies and for athletic sports, they never gave the same attention to the laws of health as did the Jews. Our emphasis, then, should be placed upon the ancient Hebrew institution of both public and private health.

Procedure.—Throughout this lesson an appeal to memory as well as to imagination should take place. Already in the public schools the pupils have studied Greek and Roman stories, and it will be possible to draw from the class much information already acquired. The teacher will use pictures and as far as possible correlate the already acquired knowledge with the text of the chapter.

The second verse of the "Memory Quotation" is provocative of what we can do in the name of practical Christianity—how we can start Christ's kingdom on earth by restoring health to one person through advising him to see the best kind of a doctor, or urging some particular case of deafness or of blindness to visit the school for the blind or the school for the deaf.

"Fields are white and harvests waiting." Everywhere there are men and women and little children who need to be helped to find a way out from their sickness of mind, from their worries and mental anxieties; and just as Jesus healed one person at a time of one illness, so we can "take the tasks he gives us, gladly" and let his work be our pleasure.

The class should catch the inspiration of this discussion and be ready to answer quickly, "Here am I! Send me! Send me!"

Application.—This world of opportunity which was on all sides of Jesus Christ appealed to him just as our social opportunity to-day appeals to

the students who go to college settlements or social headquarters to work with those who have had less opportunity, and who turn to such headquarters for advice and for friendship. Nothing that Jesus Christ learned in his home as a child failed to be of use to him. What he studied in the school as laws of mental and spiritual help he practiced when he went forth to fulfill the will of God. In the few questions under Study Topics an analogy is made between the gladness and joy which Jesus brought into the homes of the sick and the dying and the relief brought to the sufferer through the work of the Red Cross. The teacher may well dwell upon this wonderful work and special topics be assigned for the pupils to report upon. The Red-Cross nurse is not only busy in war times but in peace times. There are floods and conflagrations, plagues and scourges; the calamities which come from a volcanic eruption or from a tidal wave again and again in history have demanded the work of the nurse of the Red Cross.

There are other men besides the great Pasteur —whose hundredth anniversary was celebrated in 1922—who have shown their Christlikeness. A list of great physicians and biologists and chemists might be made by the class to illustrate the fact that these men have lived lives patterned after that of their Master.

The eleventh question is very important. It should not only be a question for information but it should have immediate application. Each member of the class may assume a service of comfort for the following Saturday and Sunday—some little thing either in the home or in the community. And all the time that this service is being

carried out the individual may well be singing in his heart the text for the week, "And Jesus went about all Galilee, teaching in the synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people."

Activities.—As we discuss the ninth and tenth points under Study Topics, it will be well to insert the lists in the notebook; also the names of the people suggested under the first half of the eighth.

A story of a Red-Cross nurse may be asked for by the teacher, and the best story from the members of the class may be accepted and copied by the others for the notebook. Or a "consolidated story" might be put together and inserted in the notebook. We mean by a consolidated story, that if three or four of the students write fairly good stories, the child who has an editorial ability may weave the three or four stories together into one first-class piece of work and that may be copied into the notebook. The notebook should be looked upon as very sacred. *Nothing should be inserted that is not well done.* That is why we suggest sometimes a story being composite. The teacher herself may sometimes make the composite story especially if it deals with the life of Christ, that it may be done in the most dignified way.

This chapter lends itself to the use of many pictures and a collection of pictures of the institutions and hospitals in the town will offer a community interest for everyone.

Assignment.—Study the advance lesson to determine the most fruitful method of assigning to bring every member of the class into action and prepare for a good class hour at the next meeting.

Give individual members something definite and personal to do and report upon or in some way contribute to the class.

Books for Reference

Great Characters of the Old Testament, Rogers. The Abingdon Press.

This Mind, McDowell. The Abingdon Press.

CHAPTER VI

THE BORN LEADER

THE "Memory Quotation" challenges the class.

"Dare to be right! Dare to be true!
You have a work that no other can do."

At the very outset the leadership of Jesus Christ is pictured. The teacher should emphasize that the life worth living is the one lived for the general welfare of society. This sense of personal responsibility for the common welfare makes it necessary for us to examine the character and the ethical and social qualities as well as the mental equipment of those persons who wish to take part in active service. It is well to discuss who are those who have been acknowledged fitted for a life of service already in our community; what their contributions have been which give them the deserved names of "born leaders."

Aim.—The aim of this chapter is to develop an ideal of leadership that will last. This ideal has been fulfilled in the life of Jesus Christ. He has set us the example and he has chosen us to be his agents. The important purpose of the chapter is that *we* must bear witness because he has chosen *us* to be his agents, because he has asked *us* to do his work.

Centers of stress.—The teacher may well point out in Christ's leadership the fact that he was simple. As he preached the gospel he avoided pedantry. He used the language of his day. He

spoke in parables, a method acceptable and in current custom with the common people to whom he talked. He communed with God and he himself speaks "as one who hath authority, and not as the scribes." Moreover, he practiced his doctrine. He practiced what he preached.

Thus the human leadership of Jesus Christ may well be summed up in the three verbs "To be," "To do," "To achieve." He was one with authority. He did practice and he could achieve, healing the sick, removing sins and temptations from suffering souls because of his absolute communion with God.

Procedure.—Every paragraph of this chapter will lead to discussion. The wholesome boy's life which Jesus knew in the out-of-door touch with nature is set off against the artificiality and economic pressure of the great trafficking city of Nazareth. That will take the members of the class into their own daily lives and show that even in coming from and going to school, though they pass through crowded city streets, they may catch inspiration from lovely pictures in shop windows, the joy of flowers at the florist's, or the uplifting strains of music that may come from the band that is playing in the park.

Under "Courage and Sensitiveness" the teacher will be able to draw out from the class much that is very personal. The discussion of imagination will take the class a long way from the pages of the text. And to-day, when our new psychologists tell us that "the will is dependent upon the imagination," and that "he who wills to believe must first see a vision before he will act," will find much to interest the class in this thought.

Under the "leadership that lasts" there is much to talk about. Our scientific investigation and scientific treatment of disease throughout the world will lead the class into avenues of great interest. Many special topics can be given which will make a survey of the splendid work of public health being carried out throughout the length and breadth of the land.

"Stand by your conscience, your honor, your faith:
Stand like a hero and battle till death."

This couplet is what has made possible the story of the fight put up by the followers of Jesus Christ who have fought fevers and devils in the shape of epilepsy and insanity and drunkenness. The Eighteenth Amendment is an example of a whole nation standing by their conscience, their honor, and their faith that the right thing for the country to do was to pass the Volstead Act.

Application.—Here are ten important qualities of leadership, not only important for the football gridiron but for the work which is to be carried on in our struggle for righteousness in every line of action.

1. Eagerness.
2. Earnestness.
3. Will-power.
4. Physical, mental, and spiritual endurance.
5. System.
6. Order.
7. Imagination.
8. Responsibility.
9. Unselfishness.
10. Sacrifice.

The question comes, How are these qualities of leadership to be developed? There are three forms of cultivation most essential. We would suggest that the class think out these qualities of leadership for themselves. 1. Training the body to work.

2. Training the body to withstand temptations that injure the body, mind, and soul. 3. Training the mind to think, and to think and see its *way through.*

The second cultivation should be of the feelings. 1. Our ability to control the lower instincts and emotions. 2. The expansion of our higher emotions: sympathy, love of fellow men, devotion to duty, and development of altruism.

Third, our cultivation of the spirit. 1. By prayer to God. 2. Communion with God. 3. Worship.

These suggestions for leadership will fit into the answers under the Study Topics.

Activities.—The Study Topics may be entered in the notebook. Not only should the story of Father Damien be looked up and copied, but, if possible, other famous workers in the field of health may be inserted in the notebooks. "Waring in Cuba" offers a splendid story; Florence Nightingale, Edith Cavell, and so many other characters whom the teacher may think of in her community who have served in the same way if not in so public a manner.

The text for the day is a very lovely one: "The sheep hear his voice; . . . the sheep follow him: for they know his voice." This emphasis upon the spiritual voice may be discussed, and the thoughts of the pupils, as they interpret what this means to them, may be entered as something specially noteworthy in their notebooks.

Assignment.—Keep it up. Even if not all the class carry out their parts or do the work assigned, do not despair. Kindly, expectantly, insistently keep assigning and urging. Be sure to assign wisely, definitely, clearly. Then *call for and use* in the next lesson what you have assigned.

Books for Reference

Father Damien. See Pool's *Index* for magazine articles. Houghton Mifflin Company.

Jesus' Ideals of Living, Fiske. The Abingdon Press.

Leaflets from Interstate Character Education Reference Research, Fairchild. Chevy Chase, Washington, D. C.

CHAPTER VII

HEALTH AND HEAVEN

THE climax of the work of this chapter lies in the question under the Study Topics. In the twelfth question we ask, "Is it just as important for the nation to have men and women of strong body in times of peace as in times of war? Are you building your body so you might pass for service?"

Aim.—The first step that the teacher should take is the presentation of the amazing fact that our democracy, up to the present day, has failed in establishing health laws which shall preserve society. Under "Centers of Stress" we shall discuss this more fully.

Another aim of the chapter is to present to the pupils the courage of the gospel; the "good news" that was brought by Jesus Christ not only to his own immediate circle of friends, but to all mankind. Moreover, this good news had in it such active service that a new commandment could be evolved from it. The new way set forth by Jesus was *to do things*. Our purpose, therefore, is to set this gospel way of "do's" before the members of the class. And, lastly—in fact, the third aim of our chapter is most important—is the thought that the Holy Ghost, or the Spirit of Love, or the Spirit of Truth, whichever way we decide to call the Comforter, has been at work slowly but surely ever since the day of Pentecost.

Centers of stress.—Every fourth man who came

up for examination, we say under the paragraph called "Physically unprepared," was found physically unfit to take part in the war to save the world for democracy. Some time should be spent by the teachers in emphasizing this point. We would suggest that data be procured from Washington or from the Public Library which will set forth this shocking condition of a country that prides itself upon its education and its recreation. Moreover, as the discussion proves of interest to the members of the class, there will naturally follow the thought of the possibilities of a selective draft for service in the times of peace. Why not? Why should not both men and women between the ages of eighteen and twenty-two give a year to their country for Red-Cross work, or for Baby Welfare, or some other great peace endeavor to make our world "safe for democracy"?

Our text for the day tells us that three millions of our people in the United States are sick every day. Why are they sick? The word "health" includes the whole of man. It means his wholeness, and also his holiness of body. How comes it that so many are ill? Aside from diseases which have been handed down from generation to generation through ignorance and sin, there are very important causes for diseases and illness. Dust-laden and germ-laden streets and public buildings; bad housing; improper food and unnutritious food; the death rate from flies; or if not a death rate, the awful scourge that comes from diseases like infantile paralysis, tuberculosis, influenza, typhoid fever, scarlet fever, measles. We could enumerate a long, long list of diseases that daily visit the homes of rich and poor, wise and foolish. These

diseases might all, or nearly all, be prevented. The discussion should center around this thought of prevention.

Again, another center of stress is the discussion of the fifth, sixth, and seventh chapters of Saint Matthew, those memorable chapters that make up the Sermon on the Mount. After the discussion of these immortal chapters, the Bible should be opened and the tenth chapter of Exodus read aloud to show wherein Jesus Christ did add his own gospel of good cheer to those early sacred Commandments which were given through inspiration to Moses concerning the health of the Israelites as they came up out of Egypt and found their way into the wilderness.

The third center of stress should lie in the authoritative word of Jesus, when he announces that his disciples have not chosen him, but have been chosen and ordained by him to bring forth the fruit of clean bodies and minds and souls, together with the promise that if the disciples do abide in him as the branches of the vine, so he will strengthen them to bring forth much fruit.

Procedure.—Perhaps no chapter has offered so many points for discussion as this concerning "Health and Heaven." No chapter has dwelt so insistently upon the leadership of Jesus and referred so continuously to his personal actions as well as quoting his words of authority. The teachers of the text will be able to draw out from the class the more intimate ideas of the members, especially in connection with "The New Commandment" and "The Comforter."

Application.—Because our bodies are the tabernacle of the soul it is possible for the teachers to

present the thought that Jesus, who went about healing the sick, was emphasizing the sacredness of this tabernacle. The little poem by Mr. Sharp has in it a prayer:

"Give me the strength that keeps thee green,
The grace that gives thee song."

As the members of the class commit this happy couplet to memory it is wise to bring before them the desire which is almost a prayer. This will make it possible for the teacher to speak of prayers and to urge that prayers should be said to ask for strength to take care of our bodies and to honor our bodies. Many physicians speak of our bodies as machines. A doctor will tell you that a good automobile must be kept in first-class repair, that the engine must not be worn out, and that all the parts need constant attention. For a day and generation when the automobile is all-important this figure of speech or this parable conveys great weight. Older men are convinced by it and children see through it. But there is nothing sacred about the automobile; and although the teacher uses it as an interesting illustration, we believe that the class should be made to see that human physical laws are just as sacred as spiritual laws; that they emanate from the same Lawgiver, and that righteousness includes obedience to these laws; that sin is the transgressing of these laws.

Activities.—As usual the answers to the Study Topics will be entered in the notebook. We would suggest that the Sermon on the Mount be paraphrased and entered also, together with the twentieth chapter of Exodus. The paraphrasing may be very brief, possibly not more than a page and a

half of the thoughts of the Sermon on the Mount and another half page for the commandments given to Moses. The text for the day from Matthew 10. 7, 8 challenges the thought of what is going on in the community. It would be possible to enumerate the activities in the town or city in which the members live.

Assignment.—The next lesson gives opportunity for very interesting and very definite individual assignments. Of course each one will first read the chapter. Then different ones can be asked to look up facts about local quarantine regulations, disease prevalence, protective measures, etc.

Books for Reference

Reports from the United States War Department (1917–1918), Washington, D. C.

Christ in Everyday Life, Bosworth. Association Press.

CHAPTER VIII

"THE CARD ON THE HOUSE"

How few of our younger generation realize that less than fifty years ago it would have been impossible to see the "Card on the House" which is the telltale method to-day of announcing to the world that some one behind the closed doors is suffering from an illness which may menace the community.

Science has made great strides in life-saving and almost all the strides have been taken within a hundred years. This chapter is brief in text, but if the teacher knows much of modern science, especially in relation to public health, it will be possible to make the chapter a very full one and present perhaps to the members of the class thoughts which will be abiding.

Aim.—In fact, the purpose of this whole chapter is to challenge the teacher and class to secure scientific data that will not only possibly surprise the young boys and girls of her class, but give valuable information which they may carry home and act upon as occasion arises.

The story of what has been accomplished for the prevention of disease, not only in homes but in schools and whole communities, ought to be invaluable.

Centers of stress.—The paragraph reading, "Our value as persons is measured by just how far we can take our part as living, sharing, working mem-

bers of our home, school, or community," offers our first center of stress. The second center culminates in the thought that God is working through nature and that as fast as scientific investigators can discover the truth about nature, they find out that nature herself is working together for good because of those who loving God are trying to serve their fellow men.

Procedure.—As we have implied, much of this chapter lies between the lines of the text. How to proceed will depend upon how much general information the teacher has in connection with public health. We would suggest that the teacher and class procure texts on hygiene and write to the Board of Health in their town or city for the latest pamphlets which will show what is being done at large. Then, too, the investigation may go farther. The teacher or a member of the class may write to the National Board of Health and to the Industrial Board to see what is being done for the health of laborers, especially concerning women and children. Special topics can be given to the students in the class. Very likely some of the children belong to families where the father is interested in public health. I recall as I write the story of a silent little boy in the sixth grade of a great public school. I was supervising civics in the school and the afternoon had brought us to "Municipal Health." The question of garbage arose. The little girl with a pink bow on the top of her head asked the meaning of "garbage." Instantly the silent boy arose. "I know more about garbage than anybody in this room. My father drives the garbage cart. I can tell you all about it." The story is applicable. Every child is proud of father's work or Uncle Jim's or Aunt Martha's.

Application.—Fight the good fight with all thy might! or, "Run the straight race through God's good grace!" Over and over again we must challenge these children to demonstrate in the twentieth century the theories which we older people have worked out in the nineteenth and beginning of the twentieth centuries. All our preachment and all our theories and all our science will go for nought unless we can buckle on the armor to this younger generation. We do not know just how we are going to do it, but we do know that it is only through the grace of God that we can run the straight race or fight the good fight. By hook or by crook we have got to teach these children two things: To "Lay hold on life," and to "Lift up their eyes and seek God's face."

This helping to bring the kingdom of heaven to pass through the ministry of preventive treatment must begin with the individual boy and girl. We know that the Roman Catholic priest says that if he has a child the first nine years of his life, he is sure to make him a good Roman Catholic. Our whole problem is to make these boys and girls in the adolescent period fight the good fight of moral and physical health for themselves and for their contemporaries.

Activities.—The thirteen Study Topics which follow this lesson cover a good deal of material. It might take too long to write all the answers in the notebooks. We would suggest that very brief answers be given to such ethical questions as are suggested by 2, 3, and 11. As a special topic, the life of Buddha may be paraphrased for the notebook, and if it is possible to find some of the articles set forth in the Code of Ethics which commemorates

the thoughts of Confucius, it would be well to enter these.

The text may be developed along the lines of our relation to the family and to the school and to society at large. A list of the great number of people who serve us each day, from the moment we arise until we go to bed at night, will make a list worth saving on the pages of the notebook.

Assignment.—It is possible to make the next lesson a very interesting, personal, and practical one. Let the teacher study the chapter and study her class, and then make such assignment of study and activities as will bring sure and effective results from personal effort applied.

Books for Reference

Sesame and Lilies, Ruskin. Houghton Mifflin Company.

Social Service and the Art of Healing, Cabot. Moffat, Yard & Company.

CHAPTER IX

THE COATED TONGUE

THE older generation was educated to believe that silence was golden while speech was but silver. Then, again, we remember the fine old fairy story of the princess who, when she spoke, dropped pearls from her mouth; while her sister, with her irritable temper, saw toads and lizards follow her speech. In this day of telephones and wireless and radio and victrolas and, above all else, the language that belongs to the street, there is good cause, we believe, to call the attention of our young people to the use of pure, fine, apt words of the English language, a language as the text defines it under "Words Fitly Spoken," "One of the most powerful and beautiful languages in the world."

Aim.—The high inspiration of Frances Havergal's "Lord, speak to me, that I may speak," may be used as the challenge for the work to be done in relation to this chapter and the principles to be carried out in everyday practice. If we are to teach the precious things that the Lord Jesus Christ asked his disciples to teach as they went forth amongst the Jews and Gentiles, we must, as the Memory Quotation expresses it: "Wing our words that they may reach the hidden depths of many a heart."

The Study Topics in this chapter as well as the verses of the poem are meant to challenge the class. The text, "Never man spake like this man," takes

us upon the heights of imagination as we think of the deep meaning of Jesus Christ's speech, a speech which is so fraught with the mystery of divine inspiration that Christian poets and philosophers have never been able to quite explain the power of his plain, earnest, simple utterances.

Centers of stress.—A discussion of the "King's English" should engross the interest of the class at the outset. This should lead to the question of why such care should be taken that words be fitly spoken; and take us over into the second center of stress, which is the discussion of our great English and American authors, statesmen, and generals who have used the English language not only to advantage but with oratorical inspiration. Lastly and most important is the third center of stress—what Jesus talked about and the language that he used. The typical sayings which are quoted on page 61 are but a few of the many quotations which it would be well for the class to have brought before their minds. The use of parables should be explained carefully, and the need of using parables to-day as we come and go among the many newly arrived immigrants who are being Americanized. They come from the Far East where parables are still used, especially by the Assyrians and Jews of Asia Minor.

Procedure.—The text tells us that young Edward Bok's use of vivid English brought to him, when he first came to this country, much courtesy and friendship with the great American authors of a quarter of a century ago. Discuss with the class other men and women of note who have made their way into literary circles of the United States through the study of pure English. Perhaps the

familiar story of Abraham Lincoln and his continuous and continual interest in acquiring good English will be of added force in this particular chapter. When we think of the boy studying before the open fire in the old Kentucky home and the immortal utterances which were his in the memorial services at Gettysburg, we realize what one youth and man can do in perfecting the use of the English language.

The paragraphs, one after another, which discuss what Jesus talked about and how he talked, should give rise to much informal discussion of the beauty of Christ's utterances. If it is possible for the teacher to own an edition of the Bible which has all the sayings of Jesus printed in red, this is a chapter where such a text is invaluable. On the pages of the black print these words appearing in red stand out and burn into the very sight and heart of the reader. Our Lord and Master said so few words, but oh, they are so deep-rooted in the heart of society! After two thousand years they always seem new. Each student in the class will have favorite expressions. One boy will think of the story of the prodigal son and quote the lines of joy in the heart of the father. Some girl will think of the story of the woman of Samaria and remember what Christ said to her; while a third will remember the words on the cross as Christ promised the robber the peace of paradise.

Application.—Under the Study Topics the sixth question demands not only an investigation of one's personal language in the home, in the school and on the playground, but it offers an opportunity for the teacher to plan a campaign for purer speech in the everyday life of the students. A blue-ribbon

prize might be applicable at the end of a week for the boys and girls who have been able to forego "poor" slang and "jazz" talk, in place of which has followed the acquisition of new words fitly used to take the place of the old street terms bounded by "sure," "gee," and "a peach," and "a scream."

Activities.—The answers to the Study Topics will be entered in the notebooks. The acquisition of the new words may also be entered. We would suggest that five or six quotations, brief but beautiful, chosen from the authors who have come up under this discussion, shall be engrossed into the notebook. Possibly one student will bring in one quotation and another student another, and so on until each member of the class has given the line or two lines to be quoted to each other and then all the quotations should be put into the notebooks.

Assignment.—The next chapter opens up a line of thought new to many boys and girls. Take time in this period to introduce the topic in a way to stimulate interest and induce the "problem" attitude of mind on the part of your students. Suggest definite things for them to do in preparing the lesson.

Books for Reference

The Literary Primacy of the Bible, Eckman. The Methodist Book Concern.

Control of Body and Mind, Jewett. Ginn & Company.

Americanization of Edward Bok, Bok. Charles Scribner's Sons.

CHAPTER X

WHO ARE YOU?

THERE is no question but this chapter will arouse interest and discussion. The age of the students is the age of adolescence, the age of the growing ego where boys and girls are shy yet bold, hiding their personality yet longing to express it. The teachers of this chapter must be wise as they approach the personality of any one member of the class.

Aim.—Perhaps the day's text itself expresses the purpose of the chapter: "Watch ye, stand fast in the faith, quit you like men, be strong." And along with those wonderful words of Saint Paul is the last commanding challenge:

"Think! What is your niche in the mind of the boy
Who met you yesterday,
Figured you out, and labeled you
And carefully filed you away?"

In other words, there is a twofold purpose. One is to challenge the character and personality of each member to know himself and the other is to think how we are to be known by others as we come and go among our fellow men.

Centers of stress.—A discussion of one's personality and the fidelity which should lie back of all personality are the two points of attack in this chapter. One must develop oneself to the uttermost; but at the same time personal physical

health would have no value in it unless social health expressed wholesome friendships.

Procedure.—The discussion of the first and second "you" will take much time, while the topic, "the real you," will lead to mental photographs and character analysis.

The Memory Quotation is worth much discussion. Every verse has its attack upon the personality of each one of us.

Application.—"Am I on the list as one to respect?" "The things I said, were they those that stick?" "The story I told, did I tell it my best?" And, again,

> "Did you mean right down in your heart of hearts
> The things that you then expressed?"

The application of these far-reaching questions will engage the class and bring straight home to their minds and hearts the value of personality. The paragraph entitled "Time Out" is worth much discussion because all of us, for the most part, go through an ebb and flow of health. Some years we are stronger and better than others, and it is worth while to realize that invalids can do splendid work in the world as did Darwin. Even if our vitality slips away from us for the time being, our personality need not seem to suffer, and it is well to dwell upon this thought: yet so many persons who become ill for a short time make an excuse of that illness and lose time and opportunity in consequence.

Activities.—Our notebook will be filled with many interesting stories with this lesson. Brief anecdotes of the persons mentioned in the first and ninth Study Topics will be written out. We believe that the tenth topic should be written with very great

care. The personality of Jesus should be talked over in the class with certain reserve and much consecration. The evidence that is asked for should be taken word for word from the Gospels.

Assignment.—Take stock at this stage by inquiring how much actual *work* you are getting out of your class. Are they studying their lessons and responding to the assignment better than they did at first. Are *you* improving in the working of assignments and in inducing your students to respond by doing their parts? Then prepare more carefully than ever for the assignment of the next lesson.

Books for Reference

Biographies of Washington, Lincoln, Webster; and magazine articles concerning Jane Austen, Florence Nightingale, Mary Lyon, to be found in Pool's *Index*. Houghton Mifflin Company.

"Florence Nightingale." Chapter in *Eminent Victorians*, Strachey. G. P. Putnam's Sons.

Abraham Lincoln the Christian, Johnson. The Abingdon Press.

The Man Who Dares, Prince. The Abingdon Press.

CHAPTER XI

THE LABORER IS WORTHY OF HIS HIRE

"LIVING at Our Best" is a title chosen by the authors because we believe in the heart of every child there is a desire to express to the utmost the mysterious image of God. Somehow, along the line somewhere, either because of inheritance or more often because of environment, it seems that the child has not had its greatest opportunity to fulfill the innate desire, the human instinct, of the best self-expression.

The first third of our book we have entitled "Health of Body, Mind, and Spirit," and we now enter upon the second third of the text, which we have entitled "Wealth of Money, Time, Opportunity." Only until recently has the world at large realized that time and opportunity are quite as important as dollars and cents in the acquisition of wealth. Perhaps no nation has ever suffered more from the "root of all evil"—the love of money—than has the United States. But now, while the world looks on and realizes that we are so flooded with gold that we are, as a people, beyond the dreams of avarice, it is very possible that in this generation mere money will become of secondary importance, and the ideals of democracy, which are opportunities of achievement through a better use of time and leisure, will be fulfilled. It behooves this generation at least to attempt to work out such a program.

Aim.—This chapter uses the words from Saint Luke, Chapter 10. 7 as the challenge for the day. One can approach the subject with an emphasis upon the thought, "The man who works is worthy his full payment for the work given," or the idealism set forth by Mrs. Coghill in her familiar verses may be emphasized. The interpretation of this text depends a little upon how the teacher handles the questions under the Study Topics, and what kind of questions and answers arise in the discussion of the text.

Centers of stress.—The first important point to discuss is the paragraph concerning our own American men and women; that the game of work is infinitely more worth while than the mere money earned. Another center of stress will be the discussion of the paragraph entitled "The Slacker Brother." We may well ask, "What is the trouble with this young man?" This query will arouse thoughts that may have to be guided by the teacher. One can look around in the community and see just such instances as the one used as an illustration in the book; but the members of the class must be very careful not to use names nor to choose such striking personalities that gossip or publicity shall be the price paid for the discussion. In fact, the third center of stress is the most important, we believe, where the text sets forth the fact that Jesus of Nazareth was fully equipped in his powers of mind, body, and soul before he was ready to undertake his work in the world. Not until we have a wealth of intelligence and spirit can we as laborers go out to work for the kingdom of righteousness, and the carpenter, Jesus Christ, when he did go forth, was worthy of his wage because

his life had been devoted from the foundations of spiritual thought.

Procedure.—With this particular lesson it might be well to turn to the Study Topics at once and discuss each one in turn. There are many questions which will bear emphatic interpretation, but the usefulness of these questions will depend upon the locality in which the class lives. Such thoughts as "Tainted Money" suggests may not be appropriate for the particular community. Or, again, the twelfth question may not have in it any especial value for the boys and girls who are studying the lesson.

The story of Horace Mann can be found in any encyclopedia, but some other person whose boyhood was strenuous and fine may be a more appropriate biography than the one in the text. In many classes the two verses of poetry may have been sung so often that it will not be necessary to commit the lines to memory; but if they are really new to most of the members of the class, it is well to get them into the backs of the children's minds, for each little couplet has in it a spur and a blessed thought.

Application.—When the work of the chapter has been accomplished the teacher ought to feel that the transition from the thought of health has very easily slipped over into the thought of wealth. Let the children realize that they must have means for food, shelter, and clothing; that the whole world to-day is suffering because some people have too much wealth and others have not enough. If it has occurred to the teacher to inform the pupils that one tenth of all the people in America possess ninety per cent of all the money in the United

States, wealth in relation to money may mean a new thing. Or, again, if the teacher tells her class that one third of all the people in the world go hungry every day, again wealth may mean something in connection with food, and shelter, and clothing.

But we believe that constructive lessons with hope in them are more important than the enumeration of the evils of wealth. The paragraph entitled, "The Love of Money" has in it much for discussion, especially where we can quote, "Money is a great good," and where we can explain the use of money as an "exchange."

There are so many things to-day which we desire to possess which money cannot buy but which we need the wealth of time for and the open gateways to which we may go to opportunities or opportunities may come to us. The whole working world is clamoring for more time away from industry. The question arises, Shall we give the workingman eight hours or shall we keep him on shifts of twelve and thirteen hours a day? Shall we possess time so we may send our children to school until they are sixteen and eighteen years of age, or must we use that time for money-getting instead of leisure-getting?

The teacher will be able to measure up her community, and fit these great questions of "the use of leisure and its abuse," "and the use of opportunity and its abuse," for the particular environment.

Activities.—We have spoken of the wisdom of committing the Memory Quotation. We also advise that the questions under the Study Topics be answered and copied into the notebook. There are so many questions that it is possible that the class

may wish to divide them, and where some discuss good citizenship, another will wish to make an investigation of those things which are Cæsar's, while a third group may wish to compare "The Slacker Brother" with some famous man.

If possible for the class to have access to pictures (even good newspaper cuts will do), it would be well to begin at this point a collection of prints to illustrate our section on wealth. The pictures would include men in labor, great men in big business, captains of industry, men whose biographies are being published constantly in magazines as an inspiration to young men who have their future before them, great educators and professional men who have used their time and opportunities to the best advantage.

Assignment.—The next lesson is on a practical and an interesting topic and should be easy to secure careful work upon.

Books for Reference

Political Economy and Political Science, Carver. Ginn & Company. Chapter on "Wealth" important; also discussion of the "Capable Race" and of "People Who Go to Waste."

The Tragedy of Labor, Halstead. The Abingdon Press.

Social Significance of the Teachings of Jesus, Jenks. Association Press.

Horace Mann (founder of Normal Schools in the United States). See articles in Pool's *Index*. Houghton Mifflin Company.

CHAPTER XII

MONEY IS DEFENSE

THIS whole chapter, though brief in words, is full of significance. The more abundant life is explained when Jesus states, "To him that hath shall be given," or, again, in his famous parable of the talents, the steward gives to the man of five talents the responsibility and honor of guardianship over five cities.

Aim.—To make boys and girls see that dollars and cents when once earned may be of inestimable value to friends and neighbors and to God, may put upon "filthy lucre" a new and intrinsic value. You cannot give money without having it. The highest effort-giving service you cannot command unless you have the defense of money to start with so that the necessities of life are had without effort. Wherever we carry on, in social service, or in the field of missions, or in consecrated Christian daily life, there must be money to pay the cost. Hence the title "Money Is Defense" becomes a vital subject for a day's lesson. This lesson should make its students more wise and careful in the use of their own money and time.

Centers of stress.—First comes the important challenge of investment—not only of the investment of stocks and bonds but of one's time. How one spends one's evening may mean as much of an investment as buying a page of thrift stamps. This point should be discussed with much earnestness

because the investment of time at this point is closely allied with one's opportunity, and, after all, opportunity, as we have said before, is the gateway to the right kind of work.

Another sentence which may well be dwelt upon reads, "Real spiritual investing, however concealed by earthly wrappings, is at the same time investment for God." This center of stress, together with the one on page 80, carries us to great heights; "There must be some time saved for God, for study and practice of the life of Jesus, for reading the Bible." To gain in spiritual growth as one would gain in physical wealth one must work, and work with a will.

The Rev. Washington Gladden emphasizes this investment in Christian spirit.

Procedure.—It would seem as though the aim is so clear in this chapter and the center of stress so marked, that the procedure would naturally follow the text. The teacher will find as she reads with the class that many questions arise and she must plan for time for the answers and the discussion which will naturally follow.

Application.—The application is pretty well rounded out in the Study Topics. Perhaps the questions are too searching and the teacher may have to ask general questions based on these exact queries. For instance, the third question may be put in this wise, "Can't you imagine walking with Jesus in the fields of Galilee? How wonderful it would have been to hear him ask if you had noticed the lilies of the field, saying in a simple but beautiful way, 'They toil not, neither do they spin, yet Solomon in all his glory was not arrayed like one of these'!" With such an approach to a rather

difficult question the more intimate thought may be expressed.

Of course the fourth question is impersonal, or, at least, not too intimate; and much pleasant discussion may follow from it.

The discussion of the text is one which applies to every one of us, and the boys and girls may be made to see that they are just boys and girls like Saint Paul, the "least of all saints," and can go about preaching the unsearchable riches of Christ

Activities.—These ten questions may be fully answered in the notebooks, and the pictures for this week may be chosen from nature—pictures of wild flowers, pictures of birds, and, if possible, scenes showing the wonderful work done in Labrador by Dr. Grenfell. None of these notebooks need to contain the same pictures. The larger the differentiation, the better, for then each one will have something to contribute to the other. Perhaps the making of personal budgets or the keeping of a personal account may be started.

Assignment.—The next lesson is perhaps slightly more difficult to assign than the last, but is full of excellent opportunity. Study it yourself, decide how, with your class, you can best make it a success, and call upon them to do their part.

Books for Reference

Pamphlets on Thrift, Bureau of Publication, Washington, D. C. (These pamphlets are most important, especially those issued during the war.)

Life of Grenfell. See magazine articles in Pool's *Index*. Houghton Mifflin Company.

CHAPTER XIII

BEGINNING BUSINESS

THERE is no more beautiful story in history than that drawn by the great loving doctor, Saint Luke, who seemed to love to draw upon the babyhood and childhood of our Master. Before teaching Chapter XIII, we would recommend that the story as set forth in the Gospel be read to the class. The story of Jesus in the Temple and the illustration by the artist Hofmann will give a center of interest before the story is begun.

Aim.—The whole aim of this chapter is to lift work out of drudgery into service for God. Chapter XVI discusses drudgery, and this chapter is a challenge to boys and girls and to teachers themselves. The Memory Quotation is a ringing slogan, "We are not here to play, to dream, to drift"; God's gift to us is hard work, big loads, and a great struggle. The hazard of life is worth while. We are to face it. The battle must go on. And always we know that "with to-morrow comes a song."

Centers of stress.—Of course the first center of stress is the picture of this lad of twelve, unconscious of his parents, arriving at an age when he had become conscious of his own responsibility, held spellbound with singleness of purpose as he confronts the famous teachers in the synagogue.

In just such a way as Jesus Christ felt the all-absorbing interest "to be about" his "Father's business," so men and women world without end have felt that glorious impulse to serve their Master in one way or another, but always through single-

ness of mind, always with a consecration of the intellect and of the heart as one which makes for character and genius.

The third center brings us to our main topic of wealth. "To Jesus, wealth was knowing God," and the fortune Jesus left to his followers was this knowledge of God.

Procedure.—After the story of Jesus in the Temple has been read to the class and the discussion of the text as far as the "Absorption and Interest," we would suggest that other famous men and women be enumerated besides those given on page 85. In all probability the pupils have heard of many men and women who have forgotten the things of this world because of their intense absorption in one thing which their genius seemed to follow like a gleam.

Application.—If there is time, it would be well, it seems to us, to bring before the class at this point the many things which boys and girls of thirteen years of age may put away as childish things. Moreover, a list of those things of which they are themselves conscious in their responsibility to their own lives, may be enumerated. In how far boys and girls of thirteen may share in the present-day world problems is not too far afield, we believe, as being something about which they might call their Father's business. Their responsibility to the mission box, to the starving orphans of Europe, to the poor in their own community, to the crippled soldiers in the hospitals, and to the formation of habits of prayer that the world may be saved from war and the destruction which comes with disease following war.

The verses by Dr. Babcock belong to this phase of our work. We must somehow or other get our

children ready to face this big struggle which is to be their inheritance. For this generation has the hardest battle yet to fight—the great battle of spirit over matter, a war against war.

Activities.—As the questions under the Study Topics are answered, we would suggest that each of the questions be given to separate members of the class or to two or three at least and much work put upon the definition and interpretations used in answering the questions. The tenth question, which is a request that the class read the eighth psalm, can be used as a special topic and paraphrased by some one. With the text itself, we trust that the last question be used as a slogan or motto for the class in days to come; a motto which will go straight to the conscience of each boy and girl, whether he is at work or play.

Assignment.—Be sure that you learn yourself the heart of the next lesson before you try to assign it. It is somewhat difficult for young minds. Plan how to introduce the idea it contains as you make the assignment, and how best to have the class prepare the lesson to insure its mastery and lead to fruitful discussion.

Books for Reference

Life and Words of Christ, Geikie. D. Appleton & Company.

For persons referred to throughout this text, see magazine articles in Pool's *Index*. Houghton Mifflin Company.

Alfred the Great, *Short History of the English People*, Green. American Book Company.

John Huss: The Witness, Kuhns. The Methodist Book Concern.

CHAPTER XIV

TRUTH IS WEALTH

The children at this age will be a little young to discuss truth in theory, but already they have begun to think of wealth as a reality. The chapter, therefore, is meant to get at truth through the possession of those things that are worth searching for—those things which have their reward later, but for which there is no reward at the moment when the search is taking place. Nature herself is the greatest truth, and children in their early adolescence may be appealed to in their search to know about the laws of nature and the beauties of nature. The little poem,

> "See thou bring not to field or stone
> The fancies found in books;
> Leave authors' eyes and fit your own
> To brave the landscape's looks,"

is not unlike the poem of Wordsworth that bids his scholar throw aside his books and get out into the open fields in order to know God.

Aim.—Most of all we need "knowledge of the unsearchable riches of God in Christ." If it is possible to do so, we want to make the boy and girl realize that "Eye hath not seen, nor ear heard, neither hath it entered into the heart of man, the things which God hath prepared for them that love him." And in order to possess this wealth of God's riches, we must follow the text. Our aim

must be, "Buy the truth and sell it not." Our aim must be again that of the "Chambered Nautilus"—"Build thee more stately mansions, O my soul," day by day as I live, here and now.

Centers of stress.—Truth is worth all that it has cost because we share it; we do not hoard it, we do not exchange it for something else. Again the pure scientist who seeks truth for its own sake may not gain personal financial profit, but he casts his discovery upon the waters of the world, and such bread cast upon such water does come back after many days.

But the third center of stress is the most important—that of searching for God's thoughts. Slowly, by discovery, invention, thought, trial, and error, men are discovering more and more of God's infinite reality which we call truth.

Boys and girls of to-day know more than old men and women knew a hundred years ago. The equipment of a child's mind, a child of ten, is greater than the equipment of his great-grandfather, no matter how finely educated he might have been at Harvard or Oxford or the University of Virginia. In the age of this ten-year-old boy's great-grandfather the people were not ready to use the gifts which to-day are perfectly comprehensible. A small boy of twelve can understand the laws that produce radio machines, and he can sit in his little den fitted up with apparatus to hear music across a continent, while the Victrola, another miracle of his father's generation, is set to play the record of the same music which comes broadcast over the country. We must emphasize with these children who have such tremendous riches from the hand of God poured into their laps, that these riches are

from God and that additions in the evolution of time tell the secrets of his mysterious world to those who are ready to use those secrets. Evidently, the last century was not ready for airships, broadcasting radio, submarines, and a long list of wonderful discoveries and inventions which belong exclusively to this century. We wonder why God is giving to his creatures such wonderful gifts. Certainly they must be given to us for worthy causes. They must be given to us to make the world wealthier and happier and more alive to the Fatherhood of God.

Procedure.—With this chapter it is well to read the text paragraph by paragraph or, with the texts open, discuss the thoughts as they are presented, emphasizing the three points which we have already stressed as important. The famous world characters, Plato, Darwin, Madame Curie, etc., are worth giving much time to, and certainly Bell and Edison must have their biographies presented, even though we take it for granted that almost all children know about them as intimately as they do about Franklin.

Application.—There is no question but that this chapter is applicable, for very few of us have wealth except as it is given to us as the reward of daily living. Very few of the citizens of the world own actual money. The happiness of life does not lie in the possession of dollars and cents, but in the ever buying of new truth and never selling the old truth. The church, the state, the school, and the home are institutions which handle truth and so present it that the poorest of us get happiness out of what we know. Like David Henry Thoreau, we may travel much and far sitting by our own

fireside, because true reading makes it possible for us to touch not only the nations of the world but to follow the astronomers into the far distance where stars millions of miles away seem twinkling for our own personal delight.

Activities.—All the pupils should commit to memory the quotation from Doctor Holmes' "The Chambered Nautilus." The Study Topics offer far-reaching investigation. There are too many for any one boy or girl to look up, or even to copy into the notebook, but we have offered the ten questions because we believe some of them at least will be invaluable to those who are making their notebooks rich with truth about people and ideals.

It would be well to bring in pictures of the great men who are mentioned in the Study Topics and also the map of the country where these people have lived and done their great work.

Assignment.—Boys and girls of this age are beginning to consider what is to be their work, and this interest, though just dawning, can be utilized to secure the study of the succeeding lesson. Give each member some personal responsibility; and then be sure in the recitation to call for the parts specially assigned.

Books for Reference

For magazine articles, see Pool's *Index*, relating to all the inventors mentioned in this chapter. Houghton Mifflin Company.

Principles of Political Economy, Carver. Ginn & Company.

Social Principles of Jesus, Rauschenbusch. Association Press. (Chapter VIII especially; a discussion of private property and the common good.)

CHAPTER XV

WHAT IS YOUR WORK?

Doctor Richard Cabot, in his helpful book entitled, *What Men Live By*, makes this statement: "To do something again and again, as the trees, the birds, and our own hearts do, is a fundamental need which demands and receives satisfaction in work as well as in play." It would be well for the teacher of these chapters on wealth to read with care the chapters on "Work" discussed by Dr. Cabot. His insistence upon the fact that real life demands work as a basis for happiness, as well as recreation and loving and worshiping, he discusses at great length and always with compelling conviction.

This chapter, "What Is Your Work?" is the beginning of five chapters, all of which have to deal with the business of life. Doxsee's *Getting Into Your Life-Work* is within the grasp of the class and will prove helpful to the teacher in these lessons.

Aim.—At the outset we feel that the challenge in the Memory Quotation is the challenge for the whole group of chapters.

> "In the bustle of man's work time
> Greet the unseen with a cheer."

The work done is all-important. This getting satisfaction out of work is imperative. This fitting the person (the persons of our class) to the right

kind of work and giving him glory in the labor is the object for which the chapter has been written.

" 'Strive and thrive!' cry, 'Speed, fight on, fare ever
There as here!' "

Centers of stress.—First comes choice. The work that we are going to do is worth somebody's doing, and if we choose to do the work we must do it well. Out of that doing will commence our joy. Out of it comes high adventure. And, again, a second important thought to emphasize is the appeal to each member of the class in relation to his natural gifts. The story of the talents in the Bible is so lovely that the teacher may well set aside the text of "Living at Our Best" for the moment while she reads to the class the parable used by Jesus to convey to his disciples the great truth that no matter how small our gifts, or how great, we must put them to interest. We must use them faithfully. There must be no chance of wrapping our talents in a napkin and becoming the unfaithful servant. This story of the talents ties our lesson with the Gospels, but a third center of stress which takes us away from Bible-reading into the field of everyday life is the page entitled, *The Romance of Labor*, which is the title of a book written by Mrs. Trumley and Mr. Dana, who have gathered together material from the lives of men interested in doing things, which in the end become associated one way or another with all humanity. When one thinks of earning a living by canning salmon, it does not sound thrilling, but as these authors have portrayed the processes of salmon-canning the story grows illumined and the day laborer becomes consecrated and transfigured. The chapter on

"Sheep Shearing"—in fact, every chapter in this delightful book—describes the joyous contribution of men and women who in the routine of earning a living make of that routine a sort of gallant daily life. We refer to the authors quoted, and to James Lane Allen, and we would suggest that the teacher read Mr. Allen's novel, *The Kentucky Cardinal*, and bring into the classroom some of the wonderful pictures he draws of the miracle which takes place every year in the beautiful Southern fields. We have quoted four lines, but the quotation is all too short and the book is well worth while giving to the young people in larger portions.

Procedure.—At the outset we believe a discussion of the mind of Jesus at twelve will be of benefit, especially if the boys and girls in the class are themselves from twelve to fourteen years of age. It is essential, of course, to impress the child with the fact that the people of the East matured a little younger than children do in the twentieth century here in the United States, but throughout history and in most nations boys and girls of twelve are counted young men and women, or at least entering into their adolescent period. Over and over again the story of Jesus in the Temple may well be discussed. It is the only story we have of the childhood or youth of our Master. In art and in poetry and in everyday life, it is the subject for people who think, for people who have a vision and who long to serve their heavenly Father, just as the boy Jesus wished heartily to be about his Father's business.

As the lesson proceeds step by step, there is much to build on in this chapter. The paragraph entitled "Careful Choosing" opens up a field of

discussion, and although vocational training is spoken of at greater length farther on, there is no reason why the teacher should not introduce the idea of choice in connection with choosing a worthy life-work or, if not a life-work, work that is going to bring the right kind of reward and the joy of adventure. The challenge, which comes from discussing and planning the future work that is based upon making a business of to-day's work, is a very important contribution in the text. Paying the "price in grit and work" almost becomes a slogan when one begins to discuss school lessons and school tasks.

If possible, the teacher should bring into class the book entitled *The Romance of Labor,* and should read from it here and there informally some of the wonderful descriptions of occupations and the pleasure that the workmen get from following these occupations.

Every boy and girl should be expected to know the two lessons taken from the Epilogue to "Asolando," and the Study Topics will fit in with the general discussion of the chapter.

Application.—The text reads easily, but there is much between the lines to discuss, especially when one has reached the topic "Your Natural Gifts." With a certain delicacy and consideration, the teacher may ask the boys and girls in her class what they believe is a natural gift, God-given in their possession. Everyone has a natural gift, if only loving mother and father, serving in the family, doing things well for those who are dear to them; and almost everyone has something more than the talent of devotion to one's home. Almost everyone has some little personal trick which is

so individual that if she or he does not use it, it goes unused. Not a sparrow falls. Every one is of some inscrutable, some mysterious use in the world, and their usefulness and their talents are one. This is important to teach in this chapter, "What Is Your Work?"

Activities.—The notebook work will be brief this week. There are but seven questions and the answers will not take much time to copy. The seventh question, the story of the Talents, need not be written in detail, of course.

Because the Study Topics are less, it might be well to ask the pupils to write a paper on the text, "In all labor there is profit." We have not asked for any original work so far, but the chapter "What Is Your Work?" should have been stimulating in a personal way and the reaction may well be expected that might take the form of a so-called "little composition"—a composition of perhaps two pages. The teacher may suggest that the composition have a beginning, a body, and a conclusion and that under the body of the text, labor may be divided into a number of points, physical and mental. For instance, "Labor in the Fields," "Labor in Factories," "Labor in the Schoolroom." The discretion of the teacher should be used according to the quality of the class and the refinement in which they live.

In connection with illustrations, we would suggest that pictures of the industrial world should be introduced. Within the last few years, many wonderful bas-reliefs and pieces of statuary have been produced by our modern artists. If possible, it would be well to get copies of these. Rodin's work has in it much that deals with labor and

with the growing mind of the laborer. Such pictures will stimulate the students.

Assignment.—Perhaps use can be made of the thought back of these lessons in getting the assignments carried out. As boys and girls their life-work *just now* is in part precisely such things as getting lessons and doing tasks. Be sure you do your part well in helping them see how to prepare the next lesson.

Books for Reference

Romance of Labor, Twombly and Dana. The Macmillan Company.

The Kentucky Cardinal, Allen. The Macmillan Company.

Getting Into Your Life-Work, Doxsee. The Abingdon Press.

Who's Who in the Universe, Gettys. The Abingdon Press.

Asolando, Browning. Houghton Mifflin Company.

CHAPTER XVI

WHEN WORK IS NOT DRUDGERY

We quoted at the outset of the last chapter from Doctor Cabot's *What Men Live By*. If we turn to it and reread it, we may ask the question, "After all to do something again and again even if it be a fundamental need might become a drudgery, might it not?" We can ask the question, and we can ask another more far-reaching question: "Why is it that when we watch the trees in the springtime and see them putting forth their annual garb of tender greens, or when we see the flocks of robins returning in an April afternoon to our scanty covered lawn, why is it we do not feel the monotony of nature, or why is it that our hearts do not grow weary with loving mother and little brother day in and day out, summer and winter and spring and fall?" What is drudgery? Evidently, it cannot be the repetition of the same thing.

Aim.—Yes, what is drudgery? This chapter sums up what it means to do honest work which may in itself be raised above drudgery because of the interest which the worker brings to it and the eagerness with which the work is approached. Remember that you are teaching *workers*, and make the lesson practical.

Centers of stress.—It is quite important that the class realize how the children of Israel developed a nation of citizens, and because of the locality and their ability to travel and their education

(because of their travel), a large class of them became merchants. It will be well for the teacher to bring into class a history of the Jews or a life of Jesus which contains the backgrounds of Jewish life. Such a biography or history will throw much light upon the daily environment of Jesus, and the boys and girls who were associated with him throughout those years of boyhood and youth which are so sacred to us and of which we know so little through the Gospels.

The fact that Jesus followed the trade of his father, Joseph, and the reaction of that work upon his character is a center of stress very important. One loves to think of the material work of carpentry which Jesus did as a boy. It seems symbolic of the wonderful spiritual building which Jesus is to fulfill eventually, when his followers—the disciples themselves, and all those who have called themselves Christians in the last two thousand years, and you and I in this generation, and those to follow us—shall have helped to finish the building of the great temple not made with hands, the structure celestial in nature unto which we, from this temporal world, will pass with a recognition not only of the Builder himself, but of our share in the building.

"The men who would be like him are wanted everywhere." When there are enough such men his carpentry work will be finished.

Procedure.—Every teacher who comes to the Memory Quotation will find in it great beauty and stimulation. It is almost impossible to suggest to the teacher just how to talk this point over with the students. The man or woman who has the class will fit it to circumstances and to experience. The power of this chapter lies in the lessons which were learned at the carpenter's bench by our Master

and in the challenge of the text, "My Father worketh hitherto, and I work."

Application.—George Eliot's lines in "Stradivarius" may well be used as an illustration of the application of this chapter. The chapter is written to stimulate the students to be like Antonio Stradivari, whose eye winced at false work and loved the true, whose hand and arm played upon the tool as willingly as any singing bird and all because the bird loves to sing and likes the song.

Activities.—It will not be necessary to copy into the notebook the answers to the first question, because it is already in the text itself; but the second has in it much that ought to interest the students, and a long list of school work and home chores can be copied: also the points set forth as the social value of learning a trade relate to these chores and to school work. Then, again, the third question, which includes the work of the members of a family, offers elaborate material for the notebook. The fourth question is for discussion rather than for written work, while the fifth question may well take the form of a bright anecdote or even a good story for the notebook. George Eliot's poem will also offer a background for a story, or it may be paraphrased, as the teacher thinks best. The seventh and eighth questions take us over into the field of social welfare. Articles from magazines may be used, and, if possible, we would suggest pamphlets procured from industrial headquarters or from the child-welfare organizations and child-labor associations. If possible, the ninth question should suggest to some of the boys and girls to send for pictures from the Perry Company, or Brown Brothers, or the University Press.

Assignment.—Every teacher reads now and then to consider not only the method of his teaching, but the *method of his assigning lessons.* In fact, this is a part of his teaching and by far from the least important part. Perhaps you will want to take this occasion, now that you are half way through the course, to consider this question about your own work. And then prepare for the best assignment for the next lesson which you have so far made.

Books for Reference

What Men Live By, Cabot. Houghton Mifflin Company.

Christ in Everyday Life, Bosworth. Association Press.

Getting Into Your Life-Work, Doxsee. The Abingdon Press.

CHAPTER XVII

"MY SKILL IS MY FORTUNE, SIR"

We think that our four points enumerated under the paragraph "Where Your Real Capital Is," set forth the interest we have in writing Chapter XVII. The authors, out of their own educational experience, have been led to the conviction (1) that Health is Wealth, (2) that Wealth is Opportunity, (3) that Time is really Eternal, and (4) that Living and Working with others, we must give a hand and take a hand.

Every teacher who undertakes to interpret *Living at Our Best* will agree with us. You will agree that the moment we find a joy in work we have found our place, both in the utility of the world and in its greatest happiness. Everybody seems to be of use with the exception of the few "down-and-outs." These poor homeless ones, without love in their lives, need us because we *do* work and *we do rejoice in our work*. It matters very little whether we come in touch with the idle rich or those who belong to the great unemployed through necessity, we realize how much our fortune of health, wealth, and happiness brings to us joy which must be shared with these other unfortunates, with these unskilled parasites in the capitalistic class and these unskilled members of the proletariat.

Aim.—We have attempted in this chapter to emphasize the sources of man's skill and our relation to the Creator, to the God-given blessing which

is ours through our hands and our minds and our hearts. We wish if possible to create in these young people's minds the thought that a fortune is not dollars and cents, and that capital lies in that which is locked up in the ability of everyone and which when used skillfully commands both the wealth that is expressed in actual money and, better still, in the wealth that is expressed in art and service.

Centers of stress.—"The real boss of the machine is the skill the worker puts into the use of it." Here is a thought which may be discussed from all sorts of angles. The boy with a lawn mower may take that machine, run it across his father's grass and clover with such efficiency that his mother, standing at the porch, will exclaim, "Why, you have made a green velvet carpet of it." Or the lawn may be so hacked and left so unkempt that father himself will have to go over it later to even things down. There is not a machine that these children come in contact with that may not be used to illustrate the first center of stress. Again under "Your Brain" comes the thought that God planned that our heads and hands should work together. Here, again, there are many thoughts that will naturally spring up for discussion if the teacher spends a little time in thinking out just how many, many times children fail in school because their minds do not teach the control of muscles and nerves as they were meant to work in unison.

Of course the third center of stress will be the enumeration of the four points, and a summing up of all the chapter might lie in the teacher's reading to the class the verses from Browning's "Rabbi Ben Ezra,"

"Grow old along with me;
The best is yet to be."

If it requires about two thirds of a long life to learn the wisdom which lies between the lines of the text of this chapter, the above couplet is particularly appropriate. Then, again, the memory quotation assures us that, after all, we are "weaving blindly on the great looms of God." It is important, therefore, that our weaving should be done the best we know how if we may not see how the right side looks.

Application.—The nineteen questions from the Study Topics are meant to go straight home. They are tests which have been taken from authors who are experts in psychology and it will be well for the teacher to make quite sure that the test is thorough. For instance, under the ninth question, even kindergarten children can be tested as they come and go from school. The eighth question is a little more difficult, but it will make the children think, and from now on, as we have finished half the chapters of the book, there ought to be a growing intelligence on the part of each student. More ought to be accomplished by the child, and the teacher ought to feel at liberty to demand more of the children. We feel very strongly that this book will fail in its object unless the teacher can see by this time that the children's health is better looked after and that thrift has begun and that straighter thinking is being done because of the Sunday discussions of these chapters. They should have found that they have "skill which is fortune" growing out of intensive thought along the lines of health and wealth.

Activities.—If it is possible for the teacher to obtain all the verses of Mr. Chester's "Tapestry Weavers," it would be well to have the children copy these verses into their notebooks. The poem was too long to use as an excerpt on the printed page, but I would advise the whole poem being used in the class if possible. Under the Study Topics there are many questions which need only very brief answers unless the teacher feels that she wishes to develop each question itself. For instance, under the thirteenth question, the teacher might add a half a dozen songs, the titles to which would be well worth entering into the notebook. The sixteenth question is particularly important. We find that a great many children have no idea of their ancestry. It is an opportunity for the teacher to show the child his obligations to fathers and grandfathers and great-grandfathers, to mothers, grandmothers, and great-grandmothers. Moreover, each child should know what her national backgrounds are; whether English, Irish, French, Russian Jew. The children should realize that in their subconscious selves there are probably untold racial and national characteristics, and these are all gifts of God which may be developed and used as part of one's fortune.

We have not spoken of the text. Unless the teacher uses the text in connection with the four points so necessary to recognize, she may use it as a special topic in her activities, asking the children to write the story of Daniel which will be found in the book of Daniel.

Assignment.—If you carried out the personal suggestion of the last chapter, you will have studied the next lesson ahead and be prepared to make it

so appealing to the pupils in your assignment that they cannot fail to carry out their parts.

Books for Reference

The Manhood of the Master, Fosdick. Association Press.

For lives of persons discussed in Study Topics see magazine articles, Pool's *Index*. Houghton Mifflin Company.

The Possible You, Espey. The Abingdon Press.

CHAPTER XVIII

WHAT IS THRIFT?

WHEN we read in our economics books that the whole world is striving for food, shelter, and clothing, and that a third of the world goes hungry and unclothed and more or less unsheltered, we are overwhelmed with the seeming hopelessness. In our better judgment we know that God so created the world that his children should have dominion over his other creations. As we study science we recognize without question that there is enough food stored away in the earth to feed everyone. Production from the soil is the secret of prosperity. Springtime sowing brings autumn harvesting; there is no question about it, provided man is willing to work intelligently and to work thriftily, because sowing one's seeds in the springtime does not mean a harvest without the intelligence and the power to fight the weeds and meet the sometimes cruelties of nature herself.

It would be well for the teacher to write to Washington, especially to the Home Economics Department, and also to the Bureau of Statistics for pamphlets which emphasize most effectively the work done by the government during the Great War and since the war to promote thrift, not only in relation to the ownership of thrift stamps but in relation to all kinds of wise getting and wise using of money. These pamphlets are given away and are invaluable.

Aim.—This chapter is longer than most of the chapters, but it is of so great importance that we have felt at liberty to put more into the text and less into the Study Topics. After all, the school-teacher can do but little with the members of her class. The waste that is going on all around us is the waste of the older members of society. The children catch their cues from the home. Mothers are most unwise with their daughters, never counting the cost; and fathers are equally so with their sons. We are such a *nouveau riche* nation; we have arrived with our money without effort in so many, many cases. We have "struck oil" in so many avenues of business that it is not strange that parents are uneducated in the use of spending the money. Our aim, therefore, has been to emphasize this point of view with the children and to challenge the teacher to discuss it very frankly in the class.

Centers of stress.—Our thriftlessness runs over into waste of time and opportunity. We have entitled that thought "Other Waste," and the teacher should emphasize this lack of thrift on the part of every one of us. Again, under the "Habit of Saving," the thought that we may save for a sunny day or a rainy day, or in order that we may think largely of a desired end for some one else, should be considered with full discussion.

The challenge to the young girls in the class may well be discussed by the boys themselves as well as the girls. It is a great pity that city boys should not be taught as well as the country boys many of the virtues of home economics. The old-fashioned farm boy knew the cost of food, for he bartered his eggs for tea and coffee at the country store. Our

lack of intelligence in connection with fabrics and furnishings and luxuries will give opportunity for much discussion. And along with this center of stress comes the "last word in thrift"—the knowledge of how to get the whole use out of a thing, or in other words, not wasting anything.

Lastly comes the important example which Christ set us in the use of his time and opportunity.

Procedure.—It might be well to change the order of the lesson for this Sunday and open the session with a discussion of the Study Topics before the text is used.

The story of the rich young man to whom Jesus commands that he sell all and give to the poor, will offer opportunity for an interpretation of what Jesus meant in that particular instance.

Then will follow the text itself, which, as we nave already said, is of such importance that we have dwelt upon each topic at some length. The poem by Dr. MacDonald upon "Duty" may be used as one reaches the example of Christ's thrift of time and opportunity in saving souls.

Application.—Suppose we take the lesson over into the life of our community. Suppose we look out from the classroom and see those who have gone forth into the "tumult and the shouting" to work and love with others all about them, just as Jesus Christ went about his humble life storing up precious observations from nature and from his fellow men, and always getting into the back of his mind the wonderful words of the great lawgivers and psalmists in the Old Testament.

If we could make the children see that *this thrift in the use of time and opportunity* will bring to them an inward sense of duty and an inward knowledge

of true love and faith, our lesson will not have been in vain.

Activities.—The answers to the Study Topics may be entered into the notebook and, if possible, the pupils may get from banks and trust companies explanatory pamphlets which will be well worth saving in their notebooks and which may be referred to possibly as the lessons progress. But if there is no time for an examination of these, the children will each of them have at least the collection to examine during their leisure at home.

Assignment.—It is well to have such a personal hold on one's class that they will not fail to respond to all demands just because of their loyalty to the teacher. But it is even more important that the teacher so develop the interest of the class in the subject matter of the course that the appeal will come more from it than from the personal relation. Try in making the next assignment to put this principle into effect.

Books for Reference

See pamphlets on Thrift, Bureau of Publications, Washington, D. C.

Principles of Political Economy, Carver. Ginn & Company.

Proverbs—Old Testament.

CHAPTER XIX

WHEN BECOME A SPECIALIST?

From the time the baby begins to creep about the room, the mother, and often times the father too, sees in the growing child wonderful possibilities. "I think Tommy is going to be musical. I can quiet him when I play on the piano"; or, "I think Mary will want to go to college. Already she cares more for her picture books than for her playthings."

So we take it for granted that everyone possesses something within him that becomes eventually a desire, sometimes a great hunger to get into the world's work and "be" and "do." It is because of this desire to be and do that we have grieved in the past, as we have seen many boys and girls thrown out into society, in haste to make money without any equipment to be that thing which they long to fulfill. For that reason we often see much that is lovely in humanity going to waste. Our social workers call such mistakes the result of the work which is offered down "blind alleys." In other words, we let a boy or girl go into some vocation or take some job for which he or she is unfitted and which never has any avenue of development for their economic or social nature.

Aim.—The challenge, therefore, of this chapter is to make our boys and girls think about their present-day abilities and capabilities. At twelve or thirteen years of age every boy or girl should not only, like the beautiful boy, Jesus Christ, long to

be about his Father's business, but know whether or not he is any way fit to be about that business; whether he is equipped along any one line, mental or social, for this superb work of serving God; and with all this, to do his best to prepare.

Centers of stress.—A discussion of boys' and girls' particular and individual efficiency comes first, with the three topics "Letter Writing," "Reading Aloud," and "General Intelligence." Under "General Intelligence," of course, there will be much opportunity for the boys and girls to suggest other marks of a specialist besides that of the Edison tests. Again the thought of the handy man and the one-job man is worth emphasizing. The important thought is that most boys and girls at this age are not ready to choose a final specialty or vocation; but a trial and test, or at least an understanding of occupational work, should be presented in order that thought may be begun along these lines. It is most important that the children should realize that they need many kinds of work and play, just as they need many studies to round them out; and that as they are taking these different studies and enjoying these different little personal specialties of work or play they can be acquiring their first conscious step of doing their work seriously and well, whether it be that of collecting postage stamps or of preserving foods and vegetables.

Again we make the climax of the chapter the example of Jesus Christ, whose specialties, so Harry Emerson Fosdick tells us in his *Manhood of the Master*, were his emphasis upon friendship, nature, and books.

Procedure.—In almost every hymn book John Addington Symonds' poem, "A Loftier Race," has

been set to music. The poem is too long for the children to commit to memory, but it may well be sung as an opening hymn for the day's worship, and the teacher may well spend time in prophesying our finer, higher race of men and women who some day will, through God's help, bring about a nation where its citizens "shall live as comrades free," and where

> "New arts shall bloom of loftier mold,
> And mightier music thrill the skies."

These arts and this music and this higher citizenship can only come about by a recognition on the part of the younger generation of their obligation to adapt their tastes and characteristics to such occupations as have in them the best chance of promotion to the finer and more unselfish living.

As we present this lesson, we would suggest that the thought of a loftier race be held in the mind of the teacher throughout. Not that we are to become specialists in order to make money, but that the wealth that we get, by becoming specialists and using our time and opportunities to the best advantage, shall help to bring about a touch of the divine in the daily life.

Application.—As we look round about the community we see specialists in all directions who are trying to bring about this finer living, this loftier race. The Study Topics offer opportunity for the points to be made under "Application," and the text itself should be taken to heart. The teacher can well use it as a spur.

Activities.—The Study Topics offer opportunity for a good deal of intensive investigation, writing, and study. The teachers may possibly have to

help the children in thinking out who the specialists are, and who those who have failed to make good as experts but who have certainly made good because they are all-round. An instance of this is the family physician of the old type, who is not a surgeon nor an eye specialist nor an ear authority, but whose mere entry into a sick-room brings delight and encouragement. The eighth question under Study Topics is important, and each child might bring a little map cut from some old geography or a map taken from a railroad pamphlet which will help illustrate the notebook and be of use for further reference.

Assignment.—By this time your class should have very few members who are not faithfully, and as a matter of interest as well as duty, preparing their lessons. If any such remain, try to bring them into line. Give them special assignments for the next lesson, or make the general assignment so attractive that they cannot fail to study it.

Books for Reference

The Man of Power, Hough. The Abingdon Press.
The Man Who Dares, Prince. The Abingdon Press.

CHAPTER XX

SAVE FOR THE SUNNY DAY

THERE cannot be any rainy day, at least a rainy day in one's mind and heart, if one begins when young to develop the resources of spiritual satisfaction. If during the sunny days they have bought intelligent leisure and well-spent play time through the delight of travel, of reading, of creating with the hands, as one grows older one gets a whole world of riches ready for latter-day harvesting.

What do we really want for the sunny days on the way to old age? Some will say, "Money to spend." Others will answer, "Time to do what one wishes to do, what one has longed to do and never found the moment in which to do it," while others will clamor for the leisure that will bring further study or longed for travel; and still another one will simply say: "Give me opportunity which may bring anything out of a mysterious future; life has been so tame, so circumscribed. Give me opportunities for anything and I will snatch at them as the hungry child snatches the crust."

The opportunity may mean fame or the development of talents or so-called lines of success in the field of endeavor.

The whole point is, How are we going to interest these children in their early adolescence to plan for a sunny day, to dream about a sunny day, and above all to make the effort to achieve the sunny day as an end to work for. I know a young girl—

one of my own pupils—whose mother sends her comfortably large checks every now and then in order that Elizabeth shall have another frock or another top coat. Instantly Elizabeth puts the money into the bank with a smile, for she is thinking of her sunny day. The party gown she might have bought she makes with her own hands, saving probably fifty dollars, if not more, of the check that she has tucked away for these other things that she is always longing for. Once it was a beautiful etching. Another time it was a trip to New York that she might visit a special art exhibition. And the bank account is steadily growing meanwhile, for her far-away sunny day in Italy. I mention this special case because I live with girls so many of whom believe that sunshine lies only in to-day. They spend as they go; they never look ahead; they do not save for the spiritual satisfaction of art and music and good books. And so I tell the story for the young teacher who may be leading her boys and girls into thrift through these chapters, at the same time needing a bit of inspiration for themselves and their own sunny days, for Elizabeth has made me see that her way of saving, and at the same time spending, is the secret that J. Pierpont Morgan knew, and Mr. Frick and all the other great men who have loved art and encouraged the love of art in others.

Aim.—"Who hath ears to hear, let him hear," is a rather commanding text. We hope to make the readers of this chapter eager to begin to save, in order that they may spend for larger objects than the everyday expenses. Moreover, we hope that the boys and girls will begin to think of money which is accumulating in the bank as something

much more worth while than mere dollars and cents. We hope at the end of the lesson money will simply mean beautiful things, beautiful ideas, even beautiful ideals.

Centers of stress.—The discussion of wealth as presented in any elementary book on Economics may be discussed at this point after the more informal chapters which precede the paragraph entitled "Wealth." Again, the habit of saving for the growth of the mind is an important point to make; and at this point we believe we can educate this younger generation to appreciate the people of other nations, as we urge them to travel, in order that they may have a larger understanding of society, and to develop better friendships between countries. The thought that Jesus Christ should rise above the narrowness of the Jews around about him, and come and go with an understanding heart for all sorts and conditions of men, is an example which we want to present to the pupils with urgency. Our late war has built up barriers of prejudice and hatred oftentimes, and certainly barriers of misunderstanding. We feel quite sure that if Jesus Christ should come to live with us again, he would know how to settle difficulties which seem so insurmountable.

Procedure.—Following the thoughts suggested in the introduction to this chapter, we might proceed by calling from each member of the class an anecdote of wise saving or wise spending in the home which has already become a red-letter day or red-letter week for all the members of the family. Again, the same may be done with the growing library. A discussion of what books the children already own; what children's books told them of foreign coun-

tries, so that they know little Dutch children, and the children of French peasants, and so on.

The whole chapter is very simple so far as its psychology goes, yet it has in it opportunity for enthusiasm because the children can correlate it with their own family life and with their own dreams for by and by.

Application.—Already we have discovered how the chapter applies to everyday life. The important thing is to see to it that the children leave the class room eager to begin to save, not just for the sake of the money, but for the vision of the future—the vision of storing away capital and interest, interest and capital for the sake of their own delight and spiritual growth.

"First the blade, and then the ear,
Then the full corn shall appear."

The couplet from the Memory Quotation in this chapter contains the lesson for the day. Out of the seed comes the harvest; out of the little things come the great satisfactions.

Activities.—The Study Topics have in them an unusual challenge, especially the fourth topic. That in itself might be the beginning of clubs which will last not only throughout the year but be carried on in the community life for years. The fifth topic gives an opportunity for original composition, and the seventh takes one over into real economics. If the teacher sees that some member of her class is especially interested in this question, it may be possible to send the boy to the bank to get financial advice upon the question. A selected list of men and women of wealth, who are also benefactors of mankind, may be made the subject of special

biographies and the strong points in their character emphasized. Moreover, it would be well to put these biographies into the notebooks after they have been discussed in the class.

Assignment.—The next lesson will require specially careful assignment to make it seem definite and concrete after these very practical lessons which we have been studying. Outline the lesson, or at least discuss its central idea in the assignment —not enough to take the interest and newness away from the text itself, but enough to create curiosity and point the way to its satisfaction.

Books for Reference

Principles of Political Economy, Carver. Ginn & Company.

For magazine articles concerning Carnegie, Rockefeller, Sage, etc., Pool's *Index*. Houghton Mifflin Company.

A Course in Citizenship and Patriotism, Cabot. Houghton Mifflin Company.

CHAPTER XXI

RICH TOWARD GOD

MAKING "the world safe for democracy" is not altogether successful, it seems. If one examines the Gospel, he will see that "loving your neighbor as yourself" is not the whole of the great commandment. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind," Christ gave as the first commandment. The fact that he said, "And the second is like unto it, Thou shalt love thy neighbor as thyself," in no way eliminates the importance and the necessity of the first commandment. "Blessed is the nation whose God is the Lord." The woe of the world which has followed the Great War might be alleviated, we believe. We have been dull of understanding in our colleges, in our churches, in our Red Cross. We need the inspiration of a Haggai, whose flaming words stirred the people and showed the people of Israel that though they were rich in their business way they were saving themselves at the expense of God. We do indeed need a Cromwell with a fire to make us feel the common burden of the public trust to be a thing as sacred and august as the white vigil where the angels kneel. In our political life we need the power to be alone and talk with God. And the moment we undertake to do our work through the will of God and not our will, we recognize the attributes that belong to God. As a righteous God, we must see that there

is a righteous purpose in the works of his hands, and as partners with God we must desire the welfare and happiness of all his children and make every effort to work out the purposes of righteousness.

Aim.—The summary of the prize code on page 133 sums up the aim of this chapter—loyalty. Loyalty to family, school, government, and humanity is the challenge, and above all else, loyalty to God.

Centers of stress.—The story of Haggai's tact is important. Haggai had to be diplomatic because the people were so dull. He had to use plain words uttered in everyday language in order to get into the gray matter in the brains of the Israelites their wrongdoings. A plain-spoken man (whether a Haggai or a Mr. Hoover) is necessary to stir people, and individually sometimes we need a friend with a flaming heart who tells us the truth, no matter how much it hurts, in order to awaken us to our duty to God and our duty to our neighbor. Another point of emphasis lies in Doctor Abbott's idea that our great American life doesn't consist in the expansion of our country or in the quantity of our resources, but in the quality of the men who pushed across the continent and who have developed our wonderful resources. Of course the third stress lies in the challenge itself on page 132—that these are the days of preparation, the days when God is beginning to require of you, "that you live them in the spirit of courage, keen about your work and keen about your play."

Procedure.—The prize code should be committed to memory. The poem by Mr. Monsell should be sung if possible; and if not, it should

be read with great feeling and discussed carefully, the teacher interpreting the strength and power of the couplets. The Study Topics are very important in this chapter because here, again, we take our children over into the great world of tragedy, where men like Mr. Hoover are feeding the children of Europe at the very moment when the world seems so dull that we cannot understand why these things happen.

Application.—The whole idea of loyalty is always one that appeals to boys and girls. It is possible that the title of the text, "Rich Toward God," may seem at first inapplicable, but by the time the children have discussed the text and had explained to them Mr. Markham's poem, "The Need of the Hour," they will understand richness toward God and see that it does apply to everyday living. Voting with God simply means to put oneself as Jesus Christ did when he said, "Let this cup pass from me if it be thy will." So too, with every boy and girl through prayer and the reading of God's Word, he or she may come into close touch with the heart and mind of God in his beauty and lovingness.

Activities.—The work in the notebooks is of great importance this week because we are to watch the newspapers and bring in cuttings into the class that may be pasted into the notebooks. If the teacher sees fit she can have the children write to different organizations that are at work for international peace, and these pamphlets, oftentimes illustrated, can be pasted in.

Assignments.—The central idea of the next lesson can be set before the class as an incentive to its study. Be sure to give a broad, rich idea of adventure, and do not let it become in the pupils' thought

the risk of life or the threat of great danger. Plan carefully, assign definitely, expect response, call for it at the next lesson time.

Books for Reference

Student's History of the Hebrews, Knott. The Abingdon Press.

Short Biographies, Hampden, Pym, Cromwell, Asbury. See *Short History of the English People*, Green. American Book Company.

Hoover, see Pool's *Index* for magazine articles. Houghton Mifflin Company.

CHAPTER XXII

HIGH ADVENTURE

As we run back over the chapters upon wealth of money, time, and opportunity, we note certain truths. We have stated that our spiritual life must of necessity be based upon physical conditions; that we must have food, shelter, and clothing and that we must share our food and our shelter and our clothing with those who are unable to command these physical satisfactions. We have noted that money is defense and that investing and spending money are not only important, but that investing for others is even more important. The challenge of business and the absorption of interest which is a characteristic of genius the world over has been presented, and that intense single-mindedness of mind which is the characteristic of the flaming soul, was exemplified in Jesus in the Temple; so we have tried to challenge the members of the class to the realization of the fact that wealth of money, of time, and opportunity when at the highest becomes a kind of capital in a knowledge of God.

Especially when we take into consideration the search for truth, the wealth that has come out of giving up everything in exchange for scientific knowledge, mere dollars and cents seem almost useless and worthless in comparison with those unsearchable riches which have come to man through discovery, invention, searching thought, steadfast trial, as the infinity of truth has been opened up.

Then, too, we have discussed work, work and skilled labor, and the need of becoming a specialist. We have challenged the class to become skilled in order that their fortune may give a hand and take a hand with others in the world. And, above all, we have emphasized consecration and loyalty to God, which brings a wealth of joy and satisfaction otherwise never attained. And now we come, lastly, to high adventure—the last chapter under wealth. Dreams and visions carry us over many a dull road. With Emerson we hitch our wagon to a star and forget the everyday dullness because we know something wonderful will happen, for every day something wonderful does happen if we are conscious of our fellowship with Jesus Christ, if, like the Master, we can think and do always the things that are well pleasing to him.

Aim.—"Now faith is the substance of things hoped for, the evidence of things not seen." There would be no high adventure for us to aim at if we had not faith. No matter what we undertake, the little, everyday duty or the realization of a dream that has been ours for years, we must use faith while we are changing the vision into a reality. So this short chapter is an appeal to the children that they have faith in themselves, faith in their friends and neighbors, and, above all else, faith in God as their heavenly Father—yes, and faith in themselves to carry on Christ's work in this world.

Centers of stress.—Working like a galley slave for the thing we have in mind—that's important to talk about. The Old Testament tells us that old men did dream dreams. That meant that they looked back into the past and saw the picture of

the things that they had done. But we do not use that word "dream" as a picture of the past —we use it as a synonym with the word "vision."

Again, another important topic to discuss is everyday adventure, and we suggest that the teacher tell of the remarkable things in everyday life that are constantly occurring which seem, as the philosopher says, "As though fate takes us and uses us."

Lastly, we would stress the joy and delight that Jesus Christ had in everyday life. He was always telling people to be of good cheer. He was always looking over into the future. The fullest and noblest kind of daily living for the man Jesus Christ grew out of his oneness with the Father and faith in that oneness.

Procedure.—Perhaps the second topic might be a point of departure as we open the lesson on high adventure. "Imagine how unhappy and worried we should be, when we write to friends far away, if we didn't have faith in our post-office service." Very likely this point of attack would create an interest in faith and the discussion of faith before we begin to read the text itself, where we begin to talk about the faith of the inventor and the reformer, who, taking a chance of his own vision, materializes it through physical forces into reality.

Application.—An enumeration of what has happened recently in the home and the school and the community will make the chapter seem very real and very much worth while. The important thing for the teacher to do is to keep the idea of high adventure above the everyday excitements and happinesses which are material. The teacher will

do well to feel that the thought given to us in John Greenleaf Whittier's poem, is a lasting one.

"I only know I cannot drift
Beyond His love and care."

I remember so well when I found those verses as a young girl. I had recently seen Mr. Whittier, and I recall now with pleasure the consecrated loveliness of his face with his white beard and expressive eyes. I felt sure that he meant the couplet; I felt sure that if I kept the faith, I too could not drift beyond the love and care of my Master. We must make these young boys and girls feel this fatherhood and this friendship if the interpretation of the first commandment is to be realized.

Activities.—All that we have said informally which is really worth while should be entered into the notebook together with the direct answers to the questions. It would be well for the teacher to offer some special credit to the pupil who shall write the best story of high adventure in her own experience and that of her family, or tell the best story to the class. Perhaps the class would like to collect unpublished instances of high adventure related by their families or neighbors.

Assignment.—Just the suggestion this time that you do not neglect it, nor let it get crowded out, nor allow it to become the perfunctory, "Be sure to study your lesson for next time."

Books for Reference

Servants of the King, Speer. Missionary Education Movement.

Famous Hymns of the World, Sutherland. Frederick A. Stokes Company.

In connection with Admiral Peary, General Goethals, and other people mentioned in the text, see Pool's *Index* for magazine articles. Houghton Mifflin Company.

Great Expectations, Dickens. Houghton Mifflin Company.

CHAPTER XXIII

HAPPINESS

THE teachers who have followed the thought and plan of *Living at Our Best* realize that our definition of happiness is based on conformity to law and service. The older teachers have learned this definition through experience and the younger teachers, especially those who have come fresh from college and university training, realize that the search for truth, which is one phase of happiness, as well as the search for beauty, which is another phase, finds reality in both science and art through obedience to law and creative work. It would be an interesting chapter which we might write upon the principles which have been set forth by the great philosophers—the authors, from the days of Socrates to our present time under the leadership of Bergson and James and Royce, who have searched for an explanation of happiness.

The writer has spent some time in running through the summaries of philosophers throughout history. It seems to matter very little whether it is Aristotle who is talking, or Immanuel Kant, or the man who is holding the chair of philosophy at Harvard, when their philosophy is all boiled down into a conserve which we can offer safely to young boys and girls (a sort of healthy jam which can be put upon the bread of life to whet the appetite and to sweeten the taste of the bread and the butter), it all comes around to the dear, old-fashioned phrase which we

have all heard as little children—"Be good and you'll be happy."

And so in introducing the next nine chapters, which deal with the thought of happiness which children can get out of their daily life, the teacher will find that "being good" really is the only promise for lasting happiness; no matter at what angle we may approach the ideal, for happiness always is an ideal. It belongs to the story of God's love for his children. "My joy I give unto you, and your joy no man taketh from you." The unconquerable soul of Jesus Christ gives us the one reality of ideal happiness.

Aim.—The aim of Chapter XXIII, which is entitled "Happiness," may be summed up in the text, "Behold, we count them happy which endure." Stevenson's brave little couplet,

> "The world is so full of a number of things,
> I am sure we should all be as happy as kings,"

does not for a moment mean that we are to be carried to the skies on flowery beds of ease. Not at all. If ever a man knew happiness through endurance, it was Robert Louis Stevenson. He knew that happiness was centered in the heart, whether one was wise or rich or great, and I have no doubt that as a young boy he had read to him by his famous old nurse the four lines of the old-fashioned verse which we quoted at the opening of the lesson.

And our aim is also in this chapter to analyze the difference between pleasures which are fleeting and real happiness which is lasting. In order to fulfill this purpose of ours we have taken for the ideal example the sources from which Jesus Christ

gained his happiness. The boys and girls who study this lesson should thereafter be happier for this experience and what it teaches them.

Centers of stress.—Changing values in happiness is an important thought for the children to discuss; and at this point it might be well to discover whether a study of *Living at Our Best* has helped the members of the class to change any of their values in connection with health, wealth, and happiness. Another point for investigation is the statement that oftentimes happiness comes from the concentration upon the acts as we do the thing rather than upon the thing itself as it is accomplished. And, again, throughout the remainder of the text a knowledge and appreciation of how Christ lived in relation to his fellow men and to his heavenly Father as means for happiness, brings us to our third center of stress.

Procedure.—Almost every paragraph contains some particular challenge to the individual boy or girl. The thought that health and wealth in themselves cannot insure happiness can be illustrated in so many ways. As we go on with the lesson we can enumerate from personal experience many changing values and there is no question but the sentence, "Happiness does so much depend upon yourselves, this inner you," will give rise to much conversation, and perhaps to some very lovely little examples of personal joy and growth in character as the children tell their own stories.

Application.—The soldier's speech used as a Memory Quotation in this chapter, suggests to the writer the strange paradox of life. Here is a soldier who knows the joys of the open, the patriotic thrill of serving his country, the excitement which valor

brings to him as it is aroused by all the campaign before the battle. And yet the soldier whom we quote, as he looks back over his life, does not glory in armies or the bivouac or the war song. He just sees the affection of the friends he has made, both men and women for whom he has only commendation. He calls their friendship sweet and uplifting and consoling. He loves their truthfulness and helpfulness which has sprung up from the intimacies. No it is not the glamour of warfare; it is friendship. It is the full grown team play of life, and "in my eyes there is no limit to its value." And so we can apply this lesson with the class. As they look back over their short twelve or fourteen years, do they remember the struggle to get their lessons, the fracases they have had in the nursery, the pitch battles that may have taken place in the schoolyard? If they should recall these memories, there is something wrong with the wholesomeness of their minds and hearts. No, they should remember the helpful teacher, the wonderful nurse, the indulgent cook, the chauffeur, the very policeman on the street—all of them, friends who have helped and never counted the cost.

Activities.—This list of the friends who have made life so sweet and uplifting may well be entered into the notebook. I can think of nothing but a tribute paid by a Standard-Oil man to a fifth-grade teacher. I had been a normal school supervisor of that fifth grade years before. There had been a red-headed, freckled-faced boy in the room. I had not seen him for years. Then I met him in a railroad station, a well-groomed, prosperous-looking man. He came to me and introduced himself as the fifth-grade boy in Miss E.'s room. Did I remem-

ber him? Yes. I recalled the nose and the shock of red curls over the forehead. He told me that he should never have been the man that he is if it had not been for the wonderful relationship that he built up with his teacher; that he had not known "the joy of obeying the law" or "of being of service" until he reached that room where "happiness was a state of mind."

Such an anecdote may well be registered in the notebook. It clinches the thought; it gives substance to the faith we have in the influence of a memory.

These questions under Study Topics should be full of delight in the discussion. We have purposely introduced for discussion many lines of activity which bring happiness to different kinds of boys and girls and men and women.

Again, as at the beginning, we would make quite sure that the class recognizes the value of the text, "Behold we count them happy which endure."

Assignment.—Have you got to the point where you *enjoy* assigning the next lesson (and preparing for its assignment!), and where the pupils enjoy it? If so, that is a sign that you are skillful in this phase of your work.

Books for Reference

Child's Garden of Verses, Stevenson. Henry Altemus.
A People's Life of Christ, Patterson-Smyth. Fleming H. Revell Company.
What Men Live By, Cabot. Houghton Mifflin Company.

CHAPTER XXIV

EACH FOR ALL

THE twelfth chapter of First Corinthians gives us the background for this chapter. We hope every teacher will reread those wonderful authoritative words of Saint Paul, studying into his point of view, realizing his philosophy. Recently I have been studying the lives of the group of men and women who made up the membership in the Concord School of Philosophy. Living in the twentieth century and realizing that the phrase "social service" is the slogan in all fields of work, it is interesting to go back to the group of thinkers and reformers and lovers of humanity who helped bridge over the thought of the nineteenth century into the active work of the twentieth. Emerson's poem of "Each and All," a little of which we quote in this chapter, suggests in poetry (and poetry that is the highest art of portraiture) the need of the nineteenth century where individualism and the philosophy of *laissez faire* had become a menace to society.

"All are needed by each one;
Nothing is fair or good alone."

Yes, Saint Paul, preaching to the Corinthians, emphasized the principles that lie back of social service, "But now are they many members yet but one body." For nearly two thousand years the world has been waiting for the poet to say, "Nothing is fair or good alone."

Aim.—Our aim in to-day's lesson is to simply take our American ideals, which are all grouped about the Greek word *Demos*—"the people"—and carry these boys and girls on and up into a larger faith in God and our country and the kind of happiness that comes from cooperating for the common wealth.

Centers of stress.—This chapter has so many points to stress that it is rather embarrassing to ask of the teacher that she shall take time to emphasize them all. The discussion of the quotation from Saint Paul's first epistle is one. And, again, the little verses which have been quoted over and over again in so many textbooks are very well worth emphasizing. The prize code of conduct is worth committing to memory, and certainly the story of the crippled youth rings out a challenge that must be listened to. But above all else the class must not leave the church school until it has stopped to think, and think with fervor and consecration, that "Where two or three are gathered together in my name" makes a team with Jesus Christ and God working with us.

Procedure.—Because there are so many points to make in this chapter, the procedure is step by step, one after another. We would suggest that the quotations from Saint Paul and the verses on "Somebody did a golden deed," and the summary upon work from the prize code of conduct should be committed to memory. If possible, we would also suggest that the whole of Ralph Waldo Emerson's poem, "Each and All," be read in the class by the teacher.

Application.—The five questions under Study Topics take the thought of the chapter over into

personal relationships. The answers to these questions will prove in how far the chapter is applicable to the daily routine of the boys and girls.

Activities.—Entering these lists that are asked for under question five will enrich the notebooks. Moreover, the first question will bring probably anecdotes of how the boy or girl has already seen useful service in town or city activities. Such anecdotes and stories should be transferred to the pages of the notebook.

If possible, pictures of work that is being done in public health, child-welfare, playgrounds, etc., should be gathered together and pasted into the notebook.

Assignment.—One of the secrets of appeal in lesson-getting is variety, newness, surprise. Can you make the next assignment "something different," and yet have it fit your class and their needs?

Books for Reference

Each and All, Emerson's Poems. Houghton Mifflin Company.

Lincoln's Gettysburg Address, Carmichael. The Abingdon Press.

"Sir Launfal," Lowell's Poems. Houghton Mifflin Company.

Recreational Leadership for Church and Community, Powell. The Abingdon Press.

Play and Recreation for the Open Country, Curtis. Ginn & Company.

Play in Education, Lee. The Macmillan Company.

CHAPTER XXV

PLAYING THE GAME OF LIFE

"May the best man win." In our last section we discussed the high adventure of life. We set forth the need of faith. We challenged the youth of to-day to go forth believing not alone that all manners of mysteries are held in the day's history, but a consciousness of our fellowship with Christ in working out God's work in the world.

Now if we really take life as an adventure with this fine kind of living, we have got to play our game with courage, with eagerness, with imagination and with will power. As we examine the life of Jesus Christ, we find that he had these qualities to a high degree and that he trained his body to withstand temptation that might injure body, mind or soul; that he cultivated sympathy and love of fellow men and fulfillment of duty. And as he cultivated these feelings, he used the spiritual food necessary to feed his body and mind and soul. He prayed; he held communion and he worshiped. And out of this cultivation of the spirit he was able to practice what he preached, to perform unusual acts, and to remove sin and temptation from suffering souls. With what superb eagerness and imagination he met every event.

We would call to the attention of the teacher verses from Henley, from his poem "Invictus,"

> "It matters not how strait the gate,
> How charged with punishments the scroll,
> I am the Master of my fate:
> I am the Captain of my soul."

Or again from Browning,

"Earth changes, but thy soul and God stand sure;
What entered into Thee
That was, is, and shall be."

Aim.—This very brief chapter offers to the teacher an opportunity to bring in much outside material to help her develop the ideas set forth in the subtopics. Each one is developed very sparingly, and yet between the lines lies large suggestion. The purpose of these brief topics is to challenge the young girl to play her game as the women of the Old Testament were challenged in the last chapter of Proverbs. "Many daughters have done virtuously," but we would have the girls of the twentieth century play the game of this enlarged life as no women of the past ever dreamed of playing. And we would have the young men catch inspiration from them and order their lives as Coleridge summed it up in those memorable words which we quote from "The Ancient Mariner." We would have our generation of young men become eager to serve their nation and other nations with an understanding, and it can only be done through consecration,

"For the dear God who loveth us
He made and loveth all."

Love of fellow men—oh, what good things, especially what good friends, we shall find in the game of life! How we shall reap friendliness if we have sown good manners and friendship and "a faith in the unity of the Spirit in the bond of peace"!

Centers of stress.—Life is no mere game of chance and the game must be played with honesty

every day in every way. Again, a point to be made lies in the sentence, "You will be the better player in the game of life the more you can change the seeming mischance into a good chance"; and, lastly, the challenge to try being worth while just to see how soon you will be getting more than you have earned. Certainly, those three centers of stress will give opportunity for much individual expression.

Procedure.—In order to vary the lesson so that one Sunday may be a little different from another, the Study Topics may be discussed before the text is read or before the teacher develops from her own reading and experience the larger ideals of playing the game of life.

Application.—The chapter from Saint Paul's Epistle to the Ephesians, from which the text of the day is taken, may be read in full as a further opportunity for points which can be used as we try to apply the lesson to everyday living. Have we been longsuffering? Do we forbear one with another? And are we doing our work worthily? These are points well worth taking up with the boys and girls as we discuss the use of the gifts which are given to each child of God.

Activities.—It might be well to copy the verses from Henley and Browning and other great poets who have written largely and courageously concerning their unconquerable souls. Tennyson's "Crossing the Bar" is another poem of courage. This has been set to music, and the teacher might sing the glorious lines.

Our notebooks by this time ought to be very valuable with pictures and poetry and lists and, above all, with the personal stories which show the

growth of character on the part of boys and girls. Probably some of the notebooks will have failed, but we still have seven more chapters to study, seven more Sundays to record in the notebook. Seven is a golden number, full of mystic meaning, and the teacher may well challenge her class to do special work with the Study Topics in the notebook during the coming final lessons.

Assignment.—If you tried the suggestion for assigning given in the last lesson, perhaps you will want to test your initiative and originality again in this one. But be sure not to strive for *mere* variety; keep the solid values before you, and make every item worth the time and interest of your class.

Books for Reference

Myths of Greece and Rome, Guerber. American Book Company.

John Muir, John Burroughs, Roosevelt. See magazine articles, Pool's *Index*. (For description of love of nature by great men.)

Proverbs—Old Testament.

In the Valley of Decision, Hough. The Abingdon Press.

CHAPTER XXVI

TIME OFF

I WANT to quote from the introduction to an admirable book, *Play and Recreation*, written by Henry Curtis. He is speaking of the life which belongs to colonial and pioneer days. He has made us see that common perils and common hardships in the wilderness bring people together; that when a house and a barn were to be razed the community turned out to help; when the forests were to be cleared everybody helped in the log-rolling. And there were husking bees for the young people and quiltings for the older women. In other words, the life and times made of the rural community a large family in which there was much cooperation, where everyone took an interest in everyone else. Mr. Curtis shows us that these conditions have passed very silently out of the life of our growing country. He emphasizes the fact that we are playing a game, that life itself is a desperate game of engrossing interest, and that the country takes the problem of money-getting and money-spending almost too much to heart, that it has lost its old love of adventure and romance and sociability. He challenges the educational world to restore, if possible, to the heart of society the gospel of play.

We are rather serious-minded, and this chapter entitled "Time Off" has in it an element of seriousness, but our avocations need not be in themselves

somber. What seriousness we put into our recreation should be purposeful and yet pleasurable.

Aim.—Killing time or killing opportunity is like wasting money. Because we feel this so strongly, we have endeavored to bring before the students the joy there is in recreating our daily living by stimulating activities which belong to the spirit rather than to the body; and to make them experience for themselves that joy.

Centers of stress.—The choosing of avocations is important. We have only mentioned in the text one or two choices, but the teacher can readily present a whole list of interesting things which can be done in the odd moments at home and in the garden—all sorts of things which boys and girls can build up as avocations.

Of course the movement to-day in school and church to put on pageants is of great interest to young people from twelve to eighteen years of age. The stories of the pageants and pilgrimages referred to in the text should be developed if possible, for they have literary and historic value as well as illustrative at this point. The example set by Jesus is a sacred one. More and more the biographers of great men are finding that the heroes whose characteristics are most lasting, have consciously or unconsciously followed in the footprints of the Master in his daily life when he chose his own time to recreate. Everyone has his work and the work seems to be different. This great man does one thing and another great man does another, but in their leisure hours the famous statesman, the great college president, the poet who has left his desk, or the railroad magnate, or the captain of industry —one and all turn to nature to wander over the

open hillside, loving God's green hills, glorying in the sunrise which lights the world or the sunset hour. Just as Mr. Patterson-Smyth has pictured Jesus Christ in his time off, reveling in the beauty of nature, so our great men have found satisfaction and inspiration in the same manner of using their leisure. This is an important center of stress that all great men love the beauty which is God-given in flowers and fields and laughing streams.

Procedure.—The text with the centers of stress seems to offer the natural method for this particular lesson. The Study Topics are shorter than usual, but there is much to talk about under each number. The text for the day, having three parts, may be emphasized especially together with the Memory Quotation. The thirty-fourth psalm and Jane Leason's verses are in accord. There is one word in the text that is very important because it is a commanding word, a constructive word, not passive, not inactive. The psalmist says, "Seek peace and pursue it." Peace and passivity are not identical, and the verb "pursue" has in it action, intent, work, will power, vigorous activity. Moreover, the verses themselves, which seem at first reading calm and cool, contain active verbs which mean doing things. In other words, time off must be active, not passive.

Application.—The fifth and sixth questions under the Study Topics make application in the day's lesson; and, moreover, the topic of outdoor recreation will bring forth from the pupils much discussion of what they themselves do in their play time or the hours of the day when nothing is prescribed for them.

Activities.—Because the Study Topics are so brief, we would suggest that a story of the Canter-

bury Tales and the story of Queen Elizabeth and one of her pageants be used as material to enter in the notebook. The pictures, too, of Canterbury Cathedral and the Pageant picture of the Pilgrimage should be pasted into the notebook. Queen Elizabeth's photograph and the Earl of Leicester can be obtained on post cards from almost any collector of foreign pictures or in any art store that sells foreign prints. Various views of Kenilworth Castle might also be added to the collection.

Assignment.—The next lesson is very concrete and will allow of an interesting variety of different methods in assignment. Study it, decide how you can best teach it, how the pupils can best learn it —and then make your assignment accordingly.

Books for Reference

Kenilworth, Scott. Houghton Mifflin Company.
The Life of Jesus, Rall. The Methodist Book Concern.
"Intimations of Immortality," Wordsworth's Poem. Houghton Mifflin Company.
Social Principles of Jesus, Rauschenbusch. Association Press. (Chapter XI, "The Christ as a *Social* Member.")

CHAPTER XXVII

FOLLOW YOUR LEADER

CHESTERSON says of H. G. Wells, "One can lie awake nights and hear him grow."

The power of leadership, Miss Follett tells us in her admirable book called *The New State*, is the power of "integrating. This is the power which creates communities. You can see it when two or three strangers or casual acquaintances are calling upon some one. With some hostesses you all talk across to each other as separate individuals, pleasantly and friendly to be sure, but still across unbridged chasms, while other hostesses have the power of making all feel for the moment related, as if you were one little community for the time being. This is a subtle as well as a valuable gift."

If one is a growing personality, if one has the vision to lead socially, whether a hostess at a dinner party or a teacher in a church school, the qualifications are about the same. And, moreover, the most dynamic qualification is that of vitality—the vitalized personality. In other words, the person who cares and *grows*.

Aim.—By the time boys and girls are twelve years of age they are quite old enough to recognize leadership in other people, but in all probability they have not made a study of the art of leadership. This chapter, therefore, attempts to present the qualifications for leadership and a discussion of the great leaders of history who have been able to

realize the ideals which have made it possible to carry men to the great heights of supreme sacrifice or supreme power. The text, "Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God," clinches the ideal that our Memory Quotation sets forth:

"Who shall dream of shrinking
By our Captain led?"

Centers of stress.—The ten points enumerated as the qualifications or characteristics of fine leadership should be stressed. In fact, these points should be committed to memory and so discussed that the children will keep them in their minds for many a day. They should become part of the subconscious self of the children. Dependableness and responsibility and unselfishness and sacrifice are all qualities that every good citizen needs.

Again, as we read through the chapter we realize that it is quite true "the more content we are in fulfilling our everyday duty," whatever the immediate duty, we know in the end, "duty will bring us happiness." This point should be discussed and illustrations of the philosophy set forth.

And lastly come the important thoughts in relation to Christ's leadership and the work of the disciples as they attempted to carry out the great Christian Master's plans to establish the kingdom of righteousness. It is well that the children shall realize that Jesus made the supreme statement of his leadership when he said, "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life."

Procedure.—Reading through the chapter and

taking up the points which are to be especially discussed as centers of stress, we soon come to the Study Topics, which have in them much that should call for discussion and actual study. It is possible that the teacher will feel it wise to give out special topics from the five points made on page 174.

Application.—The story told of Abraham and his qualifications of a great leader will take the teacher into the field of personal ethics. Here is a man who has won the day. At a moment of great success, Abraham is tested. The king of Sodom offers him the goods which the army has captured. Over and over again men have been tempted in the same way, and many a leader of an army has met the test as the king of Sodom expected Abraham to meet it. But here is the man of high honor, clear imagination, and fine feeling. Abraham acts with decision; he makes the sacrifice; he will not take "from a thread even to a shoe latch." This story and the story of the New Testament heroes have in them the basic character which applies to everyday living, especially fitting us to be leaders. A point to be made lies in the sentences, "Leadership holds down all our low instincts and brings forth our better emotions." "The more we develop our leadership, the more we love our fellow men."

Activities.—The Memory Quotation should be learned by heart and the answers to the Study Topics written into the notebook. The last quotation from the words of Jesus, "Ye shall know the truth, and the truth shall make you free," may be given as a special topic to the boy or girl in the class who sees in the wonderful statement its reality. Already some of the children can grasp the mean-

ing of the larger freedom which comes from brave, truth-telling, courageous honesty.

Assignment.—The following lesson should make the pupils think, seriously and concretely. Try to arrange the assignment to make this result sure.

Books for Reference

How to Know the Bible, Hodges. Bobbs-Merrill Company.

Acts of Saint Paul, Acts, New Testament.

Student's History of the Hebrews, Knott. The Abingdon Press.

Great Characters of the New Testament, Hayes. The Abingdon Press.

CHAPTER XXVIII

GOOD FELLOWS

One of our poets has said in speaking of the future of our American democracy,

"I will make the most splendid race the sun ever shone upon;
I will make divine magnetic lands
With the love of comrades, with the life-long love of comrades."

Never has society called upon all classes and ranks of the social orders to get together as to-day. Ministers from the pulpits are preaching get together and a great effort is being made, especially between ministers of different denominations, to answer this call of the social nature, this herd spirit which for so long a time—for centuries in fact—has been subordinated to faction and friction because of theology or politics or simply because of prejudice and misunderstanding. Our American life to-day is feeling the new spirit of fellowship. Possibly one reason why we are harking back to a larger fellowship is because of our study of psychology and of social psychology, where we have learned that it is perfectly natural for human beings to work together and play together and search for God together.

Aim.—Just as we crave fellowship around the hearthstone in the home life or in the workshop or in big business, so too this spiritual nature of ours craves an understanding of spiritual laws. The fellowship which finds the greatest satisfaction —the only lasting satisfaction, in fact—is the

higher fellowship which we have tried to present in this chapter to the young people. We have attempted to show that the human social instinct is at its height when, like the disciples who sat at the feet of Jesus Christ, we get together for the communion with the Son of God. We can only do this by overcoming our prejudice, by recognizing the Fatherhood of God and the brotherhood of man, and by pressing the challenge that we, like the good fellows in the obscure fishing villages of Galilee, can enter into comradeship with our Master.

Centers of stress.—"We all want our Fridays." I feel quite sure that the children will recognize this as an important thought, that if any one of us were Robinson Crusoe, we should be only too thankful to have a Friday turn up to bring us problems and to bring us fellowship.

Again another point which we shall wish to discuss because it is very important is the thought, under "Higher Fellowship," that our spiritual natures become hungry and thirsty after the mysterious righteousness which we know is possessed by our heavenly Father. In the worst of us there is always something of the best of us, and that best in us beats against the cage of human circumstances as it longs to get out into the larger freedom which comes with our sonship with God.

Again, there is the thought that this comradeship with Jesus can never be a comradeship of leisure. We quote the lines, "They were to be no cloistered saints who could sit at leisure. They were to become fishers of men and they must be prepared to be comrades of Jesus in his work. It was the beginning of the kingdom of God."

Procedure.—Under silent comrades one may not

only discuss the thought presented, but the teacher, if possible, should bring into class Emerson's essay on "Friendship." The essay presents friendship and comradeship from many different angles and always with such delicacy and exquisite spiritual idealism, and it is not too difficult for the children of this age if the teacher interprets the thoughts one by one. It would be impossible to read it aloud, but there are certain sentences in it which are well worth offering to them as thoughts to be imbedded in their notebooks for further reference.

As we continue the reading of this chapter the teachers will find that there is an opportunity for discussion in connection with the competition which is carried on in every workshop; in our public schools. And again, the great faith which is set forth in the paragraph entitled, "Jesus' regard for the day's work" should be taken up and talked over at length.

Application.—Here and there throughout the whole chapter there are many points which can be used for application, but the important thought lies in the Memory Quotation. At the present moment our world is divided. In order to clarify the soul of society, this song of peace may well be repeated the length and breadth of the land. Mr. Schermerhorn has expressed in some fifteen or sixteen lines the whole gamut of fellowship when made a reality.

"Wealth and power shall perish,
Nations rise and wane;
Love of others only
Steadfast will remain."

We must teach the children to overcome their love of wealth and power to grow understanding

in mind and spirit; to see in black and yellow races qualities which may be respected and ideals which may be admired. We must teach the children that our world is not necessarily made up of pigeonholed nations, but that all these nations are members one of another in the great family, whose head is the Master.

Activities.—Our Study Topics offer much research work in magazines and newspapers. The eight points suggest so many thoughts that it may be well to make them separate topics for a girl here and a boy there to look up and then pool the knowledge in such a way that all the answers shall be entered into the notebooks. For instance, in the sixth example: The question itself might be answered on the spur of the moment without any difficulty. On the other hand, the question might be given as a special topic to some boy who will talk it over with his family at home and be able to bring in illustrations of men and women who have from the days of their life in the schoolroom, carried on such fine fellowship with their group and shown such qualities of leadership that they have become distinguished people in the church or the state or in society at large.

Moreover, the third question is full of thought which should be worked out either by the teacher or by some one pupil who cares a good deal about our national characteristics. When we think of our forty-eight States, all bound together by the federal government, we realize at once the possibility of North, South, East, and West getting together for the highest good of our citizenry. Yes, each question has in it much to discuss, and when written out will enrich the notebook largely.

Assignment.—To discuss with the pupils how they think a lesson should be prepared is often the very best way of assigning it.

Books for Reference

Robinson Crusoe, Defoe. A. L. Burt Company.
Saint Mark's Gospel—New Testament.
Saints and Heroes, Hodges. Henry Holt & Company.
Sky Lines, Luccock. The Abingdon Press.

CHAPTER XXIX

LET THE PEOPLE RULE

In a previous chapter we have quoted from Miss Follett's *The New State*. If the people are to rule, she tells us, we must educate our younger people to want higher standards by interpreting their own experience to them and by getting them to think in terms of cause and effect. In other words, she says, "We need education all the time, and we all need education." And this education can only be acquired through modes of living and acting which shall teach us how to develop the social consciousness. So far we have been a country of expansion, stretching out from the Atlantic seaboard across the great mountain ranges and across the Mississippi Valley, peopling plains and plateaus, hillsides and valleys. As we have pushed across the continent, building up homesteads and communities and finally great, seething cities, it has been about all we could do to exist and to talk liberty and to dream of a real democracy. But the dream as yet has not come true. Only now are we beginning to be conscious of the fact that we have never tried democracy. When Mr. Wilson uttered the slogan, "To make the world safe for democracy," he was still talking in terms of the "dream world," not in the terms of reality. But in our new state we shall be pretty safely educated for democracy, as Mr. Sharp prophesies, and the new state is certainly on the way.

Aim.—This chapter presents the thought that this generation of boys and girls are the product

of a new impulse. We are an age which is demonstrating the visions which Lincoln, Roosevelt, and Wilson have seen in the past. Our demonstration took the form of sacrifice during the war when this young generation gave itself uncompromisingly to battle. But the time has come now when peace measures offer a demonstration quite as noble and serviceable as war measures. We like to think that these boys and girls who may be studying this chapter will feel the importance of their service and the challenge of these ideals which they are to work out in the social consciousness by taking responsibility, by relating themselves and by interrelating themselves with the work of other people whom they touch in the community through the churches and the social clubs.

Centers of stress.—The growth of democracy since the days of Pericles is an historical fact worth emphasizing. It seems strange to go back to the days of Pericles and read the great speeches by his contemporaries, speeches that ring with the oratory of democracy, and yet realize that four hundred thousand slaves were at work for these same twenty thousand members of society who called themselves the Democracy.

And, again, it is astonishing for us to realize that it was only a little while ago that the people of the South and many in the North believed that democracy could exist at the same time that Negro slavery existed. Again, to-day we are becoming conscious that in the industrial world there can no longer be selfdom. There can no longer be exploitation of men and women at the looms or in the mines. New ideals are being worked out all the world over to prevent slavery in industry, just as seventy-five

years ago society became conscious that a political slavery was a thing not to be tolerated.

A third center of stress lies in the thought that we are building up a neighborhood consciousness, a community vision. I doubt if the teachers themselves can look over into the future with the same joyousness that the boys and girls may look into their futures, for we belong to the older generation and we are almost at times pessimistic over practical politics, but we do know that this boy of twelve or fourteen and this girl of twelve or fourteen has before him or her larger opportunities for spiritual growth than we in our generation ever dreamed of. We know with Katherine Trask that this younger generation is a valiant company, moving on to herald the glad birth of a new day and that it is

> "An army quiet, unregarded, small,
> Devoid of flaming arms and armaments,
> But terrible with banners: strong in soul:
> Brave men and women with their hearts aflame
> To dare, to do, to help and to endure."

I think if we sit with our little group of boys and girls and look into their faces and realize that they must be the conquering army, our hearts will send up prayers that we in our day and generation will help these boys and girls to be the brave men and women which the poem challenges.

Procedure.—The second paragraph of this chapter will start the class discussion. Already the children know that round about them in their community there are people with ideals who dominate the life of society. Already they realize that citizenship is an ideal and that some people are out of the game of good citizenship and others are playing it as a high adventure, playing the game

fairly and splendidly. Moreover, as they proceed in the lesson, they are able to tie the thoughts presented in connection with Lincoln's vision to what they have already learned in their school history. The challenge suggested under the American commonwealth is not too difficult, we think. Discussing the word "commonwealth" brings us to the happy thought of common weal and that we must mix with all sorts and conditions of people for the common good.

Application.—Certainly the statement made by Sir James Bryce, that in a democracy one's duty is not only its acceptance but to realize equality and to make himself pleasant to his equals is a point of departure for discussion and one which ought to apply to every one of us. We can make application also with the thought that in living and acting together we gain a social consciousness. This statement will give opportunity for personal contact and so, too, will the statement "that this social consciousness brings us to new ideals in regard to helpfulness; that every one is to help every one else not only in the political relationship but in churches and social clubs."

Activities.—"A city that is set on a hill cannot be hid" and a country that is before the public eye, a country that is world watched as America is to-day, gives opportunity for much intensive thought. We have attempted under Study Topics to present this thought. We know that some of the questions are very difficult for young boys and girls to think about, but we feel quite sure the teacher will be able to so present the backgrounds of these political and historical thoughts that the children will be the better for the discussion. In all probability some

of the questions will have to be taken home and some thought put upon them by fathers and mothers as well as by the teacher. Under the seventh question, for instance, there is so much to think about. That long story of the struggle over the Articles of Confederation, their usefulness for the time being, and then the method by which they were thrown aside and the Constitution drawn up, gives a picture of our slowly developing country. And that slow growth, of course, is not at all unlike the very slow and discouraging evolution of our larger relationships which are forming through the thoughts of a League of Nations.

The challenge of the text we hope will find a place in the notebook. "Ye are the light of the world" and "A city that is set on a hill cannot be hid," "If the salt hath lost its savor, wherewith shall it be salted?" are all thoughts very precious and very much worth while as titles for individual compositions.

Assignment.—The following lesson on patriotism should call forth the best thought and effort on the part of both teacher and class. Take the class into your confidence. Outline to them briefly the lesson. Ask how they think it should be studied. Lead them to make their own lesson assignment—then they will feel like holding themselves responsible for its preparation.

Books for Reference

Liberty and Administration, Alexander. Marshall Jones Company. (Chapters on Americanization and American Self-Revelation—a Middle West Viewpoint.)

The Sovereign People Dorchester. The Abingdon Press.

Publications of a League of Nations. See pamphlets published by various American Organizations for Peace.

Steps in the Development of American Democracy, McLaughlin. The Abingdon Press.

Liberty Documents, Hill. Longmans, Green & Co.

CHAPTER XXX

"MY COUNTRY, 'TIS OF THEE"

In these days, when international fervor runs high and we are asked to think of all the nations of the world, and especially the fifty-two nations that have bound themselves together through the League of Nations, it is like coming home to turn to our own wonderful country. The authors of this text believe in the League of Nations, and believe that the time will come when the nations of the world can live together with interrelationship as our own country at this moment lives without great friction. Our country is so wonderful! Forty-eight States, peopled by all sorts and conditions of men; knit together by thousands and thousands of miles of railroads and canals; offering the necessities of life, food, shelter, and clothing, in such abundance that we are said to be beyond the dreams of avarice.

Not that we have no problems in our national life. Not that capital and labor are not still at great variance; but this country of ours is infinitely in advance of other nations, awake to the solution of problems that a democracy must of necessity develop in its first century. And so the patriotic teacher of this chapter will, I feel sure, delight to bring before the pupils the spirit of "America."

Aim.—Our purpose in this thirtieth chapter is to emphasize the ideals of democracy and to present the kind of leadership which has made it possible for the democracy to become more than inde-

pendent in character and larger in its obligations of citizenship. Moreover, we have attempted to show that the mainspring of our ideals of citizenship had its beginning in that wonderful faith of the Puritans and other pioneers who in their development of the character of the country never forgot that there might be a kingdom of God on earth when men should be ready to follow the leadership of Jesus Christ. And out of this we seek, of course, to make our pupils better citizens and Christians.

Centers of stress.—First, we must make the children see the opening up of the country in the eighteenth and nineteenth century, as the little groups of people made their way across the mountain passes into the rich plains of the Mississippi Valley. Patriotism must be visualized as well as felt. Our country must mean, not the picture of the old geography with its forty-eight colored States, but an actual moving-picture visualization of the continent as we cross from the Atlantic seaboard to the Pacific shores.

Again, another important point to emphasize in this chapter is the story of American history. We say that, no matter where the reader's home may be, the story of our American life as it has crossed the continent inspires him. So we would suggest to every teacher wherever she may be located, that the local history of the environment be dwelt upon for a little while in order that the stories of the development of the town or city shall in one way or another be tied up to the history of the country. It may be in one locality Indian stories. It may be in another locality, the circuit court; or, again, Civil-War heroes, or a newly made State.

The boys who came back from the Great War may be the only heroes as yet about whom the class may talk. As we turn the pages of this chapter we find a third center of stress under the title "Our Responsibility." Obligation to one's good citizenship necessitates our recognizing and carrying out the Golden Rule in our daily living in the home, in the school, on the playground and in the church. This thought should be elaborated with examples of those persons in the town who have felt this obligation and who have carried out the Golden Rule.

Procedure.—The teacher may well open this lesson by reading aloud herself Mr. Hosmer's four verses given in the Memory Quotation. There will be a hymnal or song book in the classroom, of course, and it would be well to compare Dr. Smith's hymn with Mr. Hosmer's thoughts. Then, too, if there is time, we would suggest that Miss Bates' hymn "America the Beautiful" be also read. Each hymn is quite different from the other; each hymn is worthy of discussion; each hymn has its peculiar message and we believe that Miss Bates' hymn visualizes our American continent in a unique way.

Application.—We have challenged the class in the sentence, "Every day since Saint Paul started upon his journeys to the Gentiles the gospel of Jesus Christ has helped to found nations and opened the way to greater progress." What are we going to do about it in *our* journeys? Are we one family? Is there a brotherhood of man? Do we acknowledge the common Father in heaven? If so, to what extent are we leading others in this democratic country to carry on the ideals of citizenship in the kingdom of God.

Activities.—The text reads, "And in thy seed shall all nations of the earth be blessed; because thou hast obeyed my voice." Aside from the regular work of copying into the notebook the answers to the questions under Study Topics, I would suggest that the twenty-second chapter of Genesis be read and the story which lies about the text be entered into the notebook also. I would also suggest that little compositions be written upon the nations of the earth. By this I mean brief résumés of what the different nations have contributed. For example, Greece gave to the world art and philosophy, Rome gave to the world statute law and great military expansion, etc. Through such summaries the children may have some idea of the blessedness of nations and of the work that has been accomplished by nations and the character and personality of nations. This can be worked out without much effort. One child in the class may have access to certain magazine articles or histories concerning one nation, while another child may have a library at home that contains books which will give much information along another national line. Pictures can be introduced with special success in this chapter. Pictures of men who have been strong in following the ideals of democracy and photographs of national capitals, of great European cities, etc., may be used to advantage.

Assignment.—We are nearing the end of the lessons. Make the last few the best, and so leave a good impression. Use special care in approaching the next topic so that egotism and over-confidence may not arise instead of the sense of responsibility aimed at. Perhaps each member of the class might

think of the way in which *he* or *she* is the hope of the world.

Books for Reference

Winning of the West, Roosevelt. G. P. Putnam's Sons.

American Citizens and Their Government, Colegrove. The Abingdon Press.

Christ in Everyday Life, Bosworth. Association Press.

CHAPTER XXXI

ARE YOU THE HOPE OF THE WORLD?

In the last chapter the physical side of our United States of America was presented. We did not speak of the inventions, the discoveries in science and the educational advantages which our national life offer. We did not discuss the twentieth-century power which lies in our production and industry. But far more important than our great rivers and lakes, our mountains and valleys; far more important than mines and mills, ships and factories, automobiles and hotels, is the spirit of youth which lies in the future. Mr. Wells has written a little book called *The Discovery of the Future*. It is worth reading. We Americans may well feel that the eagerness and health and high-heartedness of the people of the United States promise great things for humanity.

Aim.—Mr. Hermann Hagedorn addresses the boys and girls in his book entitled *You Are the Hope of the World*. In a paraphrased form we too have followed the little book, borrowing its fine spirit and challenging the boys and girls to measure themselves and to apply Mr. Hagedorn's standards.

Centers of stress.—The questions in the third paragraph are important. As I have said, they are important to bring before the class without much discussion. The teacher can talk about chivalry; she can talk about living up to the challenge of cleanliness of body and soul without making the questions too personal.

A second point of importance lies in the last sentence on page 129. This is a happy thought too, that where we put will power and imagination upon goodness and healthfulness and happiness, then suddenly we begin to realize how good and healthy and happy we are, because our wills and God's will are one.

Another point of importance lies in the sentence, "We want to see all-round people, and ideals." We want to be unprejudiced. It is so hard for children to hear grown-up people make prejudiced statements and not catch the thought. But this younger generation must overcome the prejudices of the last generation. Race hatred must be eliminated as well as hookworm disease. The scientific Sunday school teacher should be able to cure prejudice as a young physician working in the Rockefeller Foundation learns how to prevent diseases that are contagious.

And, lastly, a center of stress lies in the question, "Do you believe it right to gather together thousands and thousands of boys between the ages of eighteen and thirty for warfare? This question in itself would be a sufficient point of stress if there were not the others which have preceded it. It is most important that the boys and girls who within a few years are to become the voting citizens of the country think straight and think strongly of the duty of peace.

Procedure.—If possible, the teacher should obtain from the public library Mr. Hagedorn's book, *You Are the Hope of the World*, and present not only the thoughts which have already been set forth in this chapter but other thoughts. The book is very important and will hold the attention of every mem-

ber of the class as the teacher asks the questions: "Are you loyal? Are you chivalrous? Are you clean in body and mind? It will not be wise to expect direct answers or definite answers. The questions are offered more to excite introspection than to command direct replies. But the question, "Are your hearts big?" is one that can be discussed, I think, and discussed with interest and enthusiasm.

Again, as we go on and read the text it is well to pass over as far as possible some of the indictments made by Mr. Hagedorn. We believe that construction is wiser than destruction and that hope is better than criticism. We hope that boys and girls are not reading the sporting pages of cheap magazines. We hope that they are not spending too much time at cheap dances or at the movies. We hope, as teachers and writers and ministers, that the dark side of society is not as dark as it is painted by authors and orators. And so we would set this lesson before the children with courage on our part, in order that they may themselves display new courage and catch the inspiration which comes from choosing the finer things of life rather than those of less nobleness.

Application.—The statement that we do not doubt but that the boys and girls of to-day line up on the bright side of the two pictures drawn by Mr. Hagedorn makes the point from which our application may be carried on. We are pretty sure that the boys and girls in our class wish to do right and wish to increase the sum of rightness in the world. The important thing for us as teachers to do is to urge the boys and girls to develop the "wishing" and "willing."

Activities.—James Russell Lowell's poem "Father-

land" is possibly a little old for these boys and girls. It is one of the few mature Memory Quotations which we have offered throughout the book, but we have quoted only three verses of the poem, choosing those which seem to present thoughts which boys and girls ought to be able to understand.

We have spoken in previous chapters of our local environment. The children will realize how closely they are connected with the community. But just because at this age the boys and girls have a vision of growing manhood and womanhood, so too they must have yearning spirits of something beyond the scant borders of their local daily experience. I feel quite sure that a boy who is going to be worth while as a man must at times say with the poet Lowell, "My Fatherland, noble as the blue heavens wide and free," and that the true man's birthplace is out in the world-wide fatherland.

This poem of the Fatherland will not lend itself to memorizing as well as to discussion and, possibly, paraphrasing. The Study Topics are very brief for this week, but they are far-reaching. So too is the text which we hope will serve as a subject for a composition.

Assignment.—Make the last lesson the very best. The topic is a rather difficult one, but has great possibilities. Talk to your class about the central idea of this closing chapter. Stimulate interest in it, appeal to high thought, ask for special attention in preparation, give each a feeling of personal responsibility and obligation.

Books for Reference

The Field of Social Service, edited by Davis and Herman. Small, Maynard & Company.

U. S. Citizenship, Mains. The Abingdon Press.
The Validity of American Ideals, Mathews. The Abingdon Press.
How to Help, Conyngton. The Macmillan Company.

CHAPTER XXXII

"SOUL-KEEP"

THE last chapter of our book brings us into the world of reality: the world of eternal things, for, after all, we teachers know that material things are temporal and that the divine spark which comes from God and returns to God is the important mystery in each one of us. As we sit with our group of children and look into the eager young faces we know that the reason we are teaching them lies in their possession of the divine imagination. The greatest gift that God has given man or woman is his power to influence his fellow men. A mother's joy in helping to shape her child's life, a father's delight in his son, a lover's rapture in the woman whom he has won—each and every one finds reality in this mystery we call soul.

Aim.—Not only is the object of our education to get at a man's soul, but we have tried in this chapter to present to the boys and girls a realization that they must turn to God for guidance and blessing as they become conscious of the growth of their souls. Our problem is twofold. We not only wish to urge upon the boys and girls the power of prayer in their own lives but the example of Jesus Christ in his prayers.

Centers of stress.—The first, the importance of the prayer of little children, and, secondly, the power of the Lord's Prayer, which takes on a new meaning as we arrive at the age of from twelve to fourteen

and begin to realize how this prayer taught to us by Jesus Christ expresses exactly what we really need to ask of God. Then, lastly, comes the great joy which we discover in Jesus Christ's prayer to his Father when he prays for you and for me. "Neither pray I for these alone, but for them also which shall believe on me through their word." Nowhere in the Bible is there such glorious promise as in these few words taken from the heart of Jesus Christ's prayer, words that through the ages have comforted saints and sinners, young and old who have learned to love the Master. With this prayer of Jesus comes another point which we must stress with the children: "The secret of successful living is victory over conflicting emotions, and that brings peace—peace which comes from an inner harmony." Or, according to Saint James, when we live at our best, we are living with personal integrity and in active service. "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." And again, and lastly, to quote Jesus Christ: "And the King shall answer and say unto them, Verily, I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Procedure.—I think I should like to take the Memory Quotation and read it aloud to the class and talk about it before I should begin this lesson, which has so much that is sacred and intimate in it that one must, I think, put the class into a frame of mind. Cicero once said, "I must conciliate my audience before I appeal to them"; and these lovely lines of Frances R. Havergal will, I believe, lift the thoughts of the children and get them ready for

the beauty of the chapter entitled "Soul-Keep." After the poem has been discussed, the chapter can be read, paragraph by paragraph, emphasizing as we have suggested the important thoughts set forth in Centers of Stress.

Application.—Are we living the real life, the genuine life? Are we free from contradictions? Have we learned to serve God and not Mammon? Are we rising above the old, bad habits of harboring two sets of mind? These are questions which apply in everyday life. If we accept God and Jesus Christ, the text tells the children, then they must live with God and follow the leadership of Jesus Christ. And as we run through his judgment of what a human soul must be like, we learn that he would have us feed the hungry and the thirsty. He would have us clothe the naked and visit the sick and those in prison. We know that he would have us tender with little children and brave for the sake of women. Above all he would have us rejoice in sacrifice—the sacrifice that brings a sense of oneness with God's beautiful world all around us, making us one with God.

Activities.—The Study Topics should be answered and placed in the notebook. The text should be committed to memory. In fact all the texts that are quoted in this chapter might well be committed to memory and short compositions written by the members of the class upon each one. The Memory Quotations which we have already noted as so very lovely, may well be paraphrased or made the subject of a personal acknowledgment by the children —a written acknowledgment that they have tried to give their wills to God and their hearts and above all else, their love.

Books for Reference

Meaning of Prayer, Fosdick. Association Press.
The Peaceful Life, Kuhns. The Abingdon Press.
The Servant in the House, Kennedy. Harper & Brothers.

LAST WORD

TOGETHER we have covered the thirty-two chapters of *Living at Our Best.* As authors, we feel that the book will be of service to the church schools provided you teachers not only cooperate with us in interpreting the text, but if you will write to us personally, or to the editor, making suggestions of where it would be possible to improve the text when we issue a new edition. A book of this nature should be a growing book. Any criticism will be most gratefully accepted. New poems and other Memory Quotations will be equally acceptable.

This little book, as it goes out, should be a grain of mustard seed. It lies with those who use the book whether that grain of mustard seed grows into a great tree wherein the birds of the air may find places for their nests. We should even welcome letters from the boys and girls who are studying with you these thoughts; and chain letters started by the children might be of infinite use to other children, in other schools in other parts of the country.

Let us work together. There is strength in numbers. The teacher, the author, the class, make up the group in each case, and only through such cooperation can we be *Living at Our Best.*

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